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ABSTRACT

This volume contains abstracts of articles on native studies published in learned journals, with an introduction that reviews Australian Aboriginal Studies. Approximately 250 journals have been screened for material pertaining to native studies. Many, but not all abstracts, contain annotations that state the thesis, method of development and major implications of articles selected. English language abstracts are provided for all articles; however, non-English language articles also have abstracts in the language of the original text. Abstracts are contained in 13 general sections: economic activities; education; law, government, policy and claims; linguistics; native culture--expressive; native culture--material; native culture--social; native culture--spiritual; native land occupancy and use; relations between natives and whites; physical functioning; psychological functioning; and methodology and review papers. Appendices contain (1) a list of journals screened, along with publishers' addresses; (2) an author index; (3) a journal title index; and (4) a subject index. (DHP)

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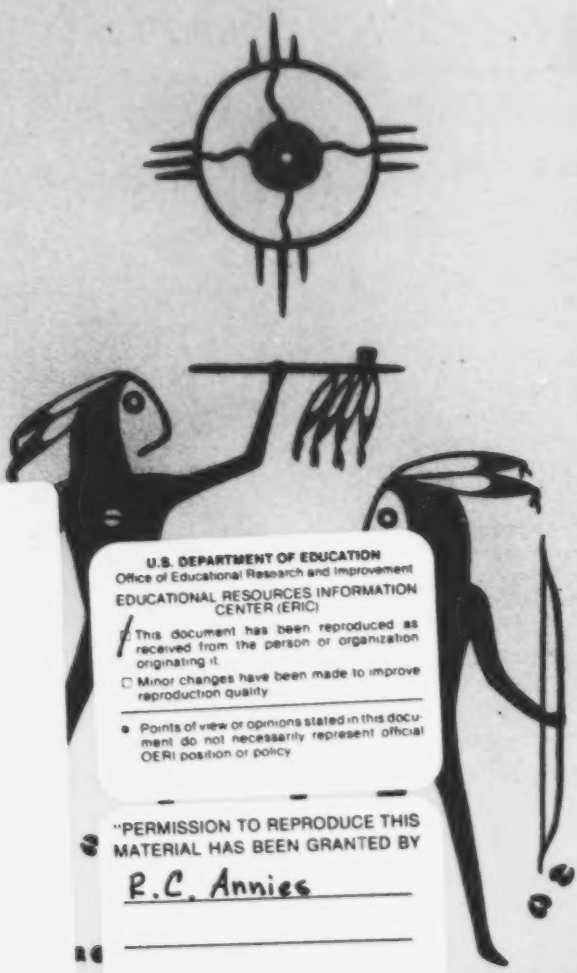
ABSTRACTS OF NATIVE STUDIES



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Volume 3, 1986

ABSTRACT POLICY

The use of published abstracts of scholarly papers is a critical research method in most academic fields. This publication is intended to satisfy such a need for Native Studies by bringing together the contents of as many relevant learned journals as possible. The abstracts are designed to indicate the content of the article as concisely as possible and with little editorial bias or judgment. Abstracts state the thesis, method of development and major implications of articles selected. Intended as a quick guide to the basic utility of the article, abstracts are in no way meant as a substitute for the original.

JOURNAL COVERAGE

Approximately 250 scholarly journals covering many diverse disciplines such as Anthropology, Art, English, History, Law, Medicine, Sociology, Psychology, Education, Religion, Linguistics, and Political Science have been screened for material pertaining to Native Studies. A list of these journals along with publishers' addresses is contained in the Appendix to this volume.

LANGUAGE

An English language abstract is published for all articles. Non-English language articles also have abstracts presented in the language of the original text. The first abstract presented employs the language of the original text.

INDEXES

Abstracts are assigned a reference number which is employed in all indexes. Three indexes are provided. The author index lists the names of all authors of abstracted papers. The periodical index lists all abstracted articles from each periodical. The subject and culture index lists principle topics, theories, and culture groups alluded to within the articles.

CLASSIFICATION

Abstracts are arranged in thirteen general sections. A complete listing is found on the contents page.

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ABSTRACTS OF NATIVE STUDIES

Volume 3 1986

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All abstracts have been provided by the authors or journal editors of the periodicals indicated except for those with the *ANS* symbol which have been created by our own volunteer abstractors. We are also very pleased to be able to present an introductory essay on Australian Aboriginal Studies by our Australian colleagues Drs. Reser and Barlow.
Finally, this work would not have been possible without assistance provided by the Federal Government, through the Canadian Job Development Programme.

Cover: *The One Who Is Within*, 1986, David Harper, acrylic on canvas.
David Harper was born in Wasagamack, Manitoba and now resides in Brandon, Manitoba where he has completed a Bachelor of Arts degree, with a major in Native Studies at Brandon University.

Introduction

AUSTRALIAN ABORIGINAL STUDIES: A CONTEMPORARY RESEARCH PERSPECTIVE

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ABSTRACT

The intention of this paper is to provide a selective overview of Australian Aboriginal[1] studies and research. The nature and content of 'Aboriginal studies' in Australia are described, and past and ongoing research in two areas, Aboriginal Education and Psychology, are briefly reviewed. An attempt is also made to address some broader issues and concerns which appear to cut across disciplines, and to identify some common areas of interest where research, tertiary education, and indigenous priorities appear to lie. In many ways the Canadian experience most closely approximates the indigenous situation in Australia, and there is considerable value in identifying areas of mutual interest and concern.

There are no tertiary institutions in Australia which have Australian Aboriginal Studies as a core curriculum or program. There are, however, a number of Universities and Colleges of Advanced Education which have a strong Aboriginal course and content emphasis relevant to particular programs (e.g., education, community welfare, history, anthropology), as well as a number of institutions which have curricula and programs specifically designed for Aboriginal students (often called Aboriginal Studies Programs). Researchers and teachers overseas who wish to make contact with institutions with a particular interest or expertise in Aboriginal Studies must keep this in mind, and perhaps make initial contact with a particular Department, individual, or advisory body. The only research center in Australia which would approximate a Native Studies center is the Australian Institute of Aboriginal Studies in Canberra, the national capital. The Institute has an extensive library of published material dealing with or of relevance to Australian Aboriginal history and culture, and considerable research and archival material, including film, photographic material, and unpublished research reports. The Institute serves both as a resource and repository for researchers and the general public, as well as a funding body. It is not, however, a focused Native Studies center in the sense of providing educational or training programs. The Institute has been

very active in publishing Aboriginal material, and its journal, *Australian Aboriginal Studies*, provides an excellent forum for publication and professional exchange.

It is difficult to provide a brief and adequate overview of past and current foci of research in the Aboriginal Studies area in Australia, given the spectrum of interests and fields involved. Certainly the last twenty years have seen a burgeoning interest in many diverse disciplinary areas, for example, customary law, history, archaeology, and indigenous art, with an increasingly strong Aboriginal involvement in particular areas, notably education and performing arts. A representative sampling of such research can be found in the 1986-1988 index of *Australian Aboriginal Studies* (1988, Vol 2). In many respects the most substantive areas of Native Studies in Australia are anthropology, archaeology, and language studies. For example, Anthropological involvement, in applied research issues ranging from land rights, to social impact assessment, to language maintenance, to tourist development, to substance abuse has been strong and largely sympathetic to indigenous priorities (e.g., Berndt and Tonkinson, 1988). However, as this work is both extensive and accessible to overseas readers, it will not be reviewed here. Rather, a general outline of the nature and status of Aboriginal Studies will be presented and then two areas, education and psychology, of research interest and involvement which complement the experience and expertise of the authors, will then be considered. In this overview a number of common themes and problems surface, which may sound particularly familiar to North American researchers, while a number of broader issues and concerns are identified that cut across most Aboriginal research endeavours in Australia.

Aboriginal Studies

The Australian government defines Aboriginal people as people of Aboriginal descent who claim to be Aborigines and who are so acknowledged by Aboriginal people from their community. The definition is important where Aboriginal Studies is concerned, as it takes the study of Aborigines out of the restricted fields of anthropology and archaeology and admits a range of other disciplines to the field. The Australian Institute of Aboriginal Studies, the main body responsible for promoting Aboriginal Studies in Australia, through research, publications, and its national Aboriginal Studies library, funds Aboriginal and non-Aboriginal scholars in such fields as social anthropology, archaeology and pre-history, history, education, performing arts, visual arts, demography, sociology, human biology, geography, economics, medical science, linguistics, literature, politics, social work, psychology, health, business administration — any field indeed that can be shown to have a contribution to make to the study of a significant and historically important people within the present day Australian population.

Researchers are encouraged to direct their research to all areas of the Australian Aboriginal population. Latest census statistics show that New South Wales, the first part of Australia to be occupied by the early European settlers, has the largest population of Aborigines, with Queensland having the largest combined population of Aborigines and Torres Strait Islanders. These people live in a variety of contexts and find themselves variously engaged socially, economically and geographically

with mainstream Australian society. In these different contexts their levels of traditional cultural lifestyles may be tempered by social constraints and by acculturative processes. Research directed to and based upon people in these varying living contexts will need to be adjusted to the realities of those contexts, rather than operating on cultural stereotypes which are not applicable. Researching, for instance, the economics of Aboriginal family life in Canberra is a different research activity to researching the economics of family life at Aurukun in Cape York.

Increasingly relevant for the researcher is an understanding of the changing relationship between the researcher and the researched in all fields of Aboriginal Studies. Aborigines and Torres Strait Islanders have begun to define fairly rigidly the ethics of Aboriginal Studies research. The National Aboriginal Education Committee, for instance sees its role in research as the following.

1. In concert with State Aboriginal education consultative groups and other specialist organizations, examine proposals and initiate educational research.

2. Monitor research and disseminate information on material of value, so that results can be applied.

3. Advise communities of their rights in relation to research.

4. Encourage Aboriginal and Torres Strait Islander people to undertake research training, so that the damage done by previous research can be rectified.

5. Advise on salaries and strategies for the development of Aboriginal and Torres Strait Islanders.

Some other organizations are defining a very limited role for non- Aborigines in research. The Central Australian Aboriginal Congress guidelines state these sentiments very clearly.

1. Research should be conducted substantially for and by Aboriginal people, and not on Aboriginal people.

2. Research proposals should develop from the perceived needs of Aboriginal people.

3. Research should be non-invasive and conducted within culturally intelligible and acceptable frames of reference. It should be approved and conducted by relevant Aboriginal bodies.

4. The results of research should secure short-term and long-term benefits for Aboriginal people. Publication and distribution of Aboriginal cultural knowledge should be censored and authorized by Aboriginal people.

At the very least the research project must be fully explained to the community, family or individuals who are to be researched; the priority for the research and the research model agreed to; the short term and long term value of the research to the community itself and to others made clear; the role of the researched and the

importance of this involvement to the research process spelled out; control over access and use of the knowledge that is made available assured to those being researched; and a clear understanding communicated that those researched have the right to close off the project should they so wish. Sources which address a number of these and other issues are Davidson (1984), Callan and McElwain (1980), and *Australian Aboriginal Studies*, 1986, Volume 1. The nature and number of Aboriginal research projects being undertaken increasingly reflects not only the social relevance demanded by indigenous communities, but the real world constraints operating with respect to funding, institutional demands of researchers, distance, political considerations, and, to some extent, very different disciplinary interest. These factors have resulted in many areas of research need and Aboriginal priority not being addressed.

There have been very different characterizations of Australian Aboriginal Studies recently. The editors of a recent overview of social anthropology in Australia, for example, suggest that there has been a wide breadth of coverage with a new vitality in areas of applied and ecological anthropology, and that Australia serves a continuing role as a focal centre for hunter-gatherer studies (Berndt and Tonkinson, 1988). A contrasting anthropological perspective is that of Bottomley (1988).

> Aboriginal studies have been imprisoned within a conservative perspective that either examines Aboriginal people for their particularities (e.g., functionalist anthropology) or for their status as 'problems' in a society dominated by the European invaders. Attempts to include Aborigines within analyses of Australian capitalism [for example] have been relatively recent, although they have formed an important part of the workforce in, for example, the beef cattle industry, and their displacement and continuing struggles are fundamentally associated with the control of land. (170)

Certainly researchers and indigenous people are redefining and reconstructing 'Aboriginality', 'Aboriginal culture', and 'Aboriginal Studies' in interesting and important ways (e.g., Beckett, 1988).

Research in Aboriginal Education

Every indicator demonstrates that Aboriginal People in Australia are and have been poorly served by state education. Despite ample evidence to the contrary, there has been a persistent belief among educators that Aboriginal student failure was to be attributed to student deficits stemming from racial traits and cultural impediment. Intelligence testing, despite the demonstrated cultural bias in such tests, has been used to demonstrate intellectual inferiority among Aboriginal students. The consequence has been to modify curriculum content and to accept lower levels of educational achievement from them. Alternatively various approaches have been used to break Aboriginal students from the cultural influences of their home and community. Initially this meant forcing on children separation from home, family and community. More recently it has meant a range of school-initiated remedial programmes which see Aboriginal students undergoing 'transition' from home to school years before acceptance into ordinary classwork, or being put into

Aborigines-only remedial class groups for all their schooling. Separate schools for Aboriginal students are not now commonly part of Australia's eight separate State-run education systems, but Aboriginal-only schools have been a part of these systems until fairly recent times.

Prior to 1975 there had been 280 psychological research studies with Aborigines, almost three-quarters of which commenced or were published after 1970. One researcher has commented that research on the whole has been grossly inadequate, ignoring Aboriginal cognitive strengths and emphasizing only apparent cognitive deficiencies. Although more recent research has begun to focus on Aboriginal cognitive competence, not enough research has been undertaken to establish the precise nature of these competencies, their existence in the variety of cultural contexts reflected in present day Aboriginal life, and their applicability to the teaching/learning situations that exist in the schools Aboriginal students attend.

Aboriginal educators themselves are stressing the need for further research into the design of culturally appropriate school curriculum development, the use of all forms of Aboriginal language in education, the development in the classroom of teaching/learning strategies that recognize the cognitive strengths and the culturally based skills and competencies that Aboriginal children bring to their schooling.

It is not presumed that research in these areas will resolve all the impediments and the problems that Aborigines have faced in gaining equality of access to an education that offers equality of outcomes with other Australian students. Knowing how to make education work for them is one thing. Establishing and implementing policy at both systems and local level, and transferring policy and knowledge into classroom practice is something else again. There is a growing belief among Aborigines that if education is going to work for them they are the ones who are going to have to make it work by taking over their own education.

Psychology

Psychology would seemingly be a logical and apposite discipline for addressing any of a spectrum of serious social questions currently facing indigenous and majority culture in Australia. These would include changing value and belief systems in the face of rapid change, individual and community mental health in the context of 'adjustment costs' and 'acculturative stress', cultural identity and intergenerational discontinuities, planned change and evaluation research, substance abuse, individual and institutional prejudice, intercultural communication, social impact assessment, and many more. Unfortunately, in a relative sense, little psychological research has been undertaken . That which has been done has been more selective and academic, reflecting sporadic interest in the areas of educational and cognitive psychology (e.g., Davidson and Freebody, 1986; Kearins, 1986; Klich, 1983) more so than social or applied psychology. Exceptions would include housing (Reser, 1979; Ross, 1987), substance abuse and violence (Barber et al., 1988), and discrimination (Larsen, 1980, 1981). There exist few books by psychologists addressing psychological persectives or issues on Aboriginals. A 1973 edited volume by Kearney et al. included much of what had been written of

a psychological nature to that time, with a second edited volume on Aboriginal cognition appearing in 1976 (Kearney and McElwain) containing most of the work which had been done in the more specific area of cognition. The only book length treatments of an aspect of Aboriginal culture by a single author taking a psychological perspective have been Porteous (1931), and Seagrim and Lendon (1980). This is in many ways a sad comment on disciplinary interest and relevance, and is reflected in the relatively few articles with an Aboriginal focus which have been published in Australian social science journals over the past twenty years. Developmental and cognitive psychology have been the two mutually related areas of Aboriginal Studies of substantial and sustained interest to psychologists. While the body of findings coming from this research has at least suggested important educational directions, it has been viewed as being of peripheral relevance by the Aboriginal community.

There has been an additional and significant area of Aboriginal Studies and research initiatives of particular psychological interest and relevance. This is the encompassing area of individual and community health and well-being. Few psychologists, however, have been involved in work in this area. Issues of individual and community mental health have been largely left to the medical establishment in Australia, with the Aboriginal mental health 'literature' being largely written by psychiatrists (e.g., Cawte, 1974; Eastwell, 1982; and Nurcombe, 1976) and the cultural context of health covered by the medical anthropologists (e.g., Reid, 1982, 1983) and medical workers (e.g., Soong, 1983). The question of an 'objective' cross-cultural perspective with respect to Aboriginal mental health and Aboriginal 'culture and personality' are latent but controversial issues in Australia (e.g., Hippler, 1978; Reser 1981, 1982) which have yet to have any substantive psychological involvement.

What is clear is that cross-cultural psychology in Australia, while realizing the importance of Aboriginal research with respect to cognition and development, has not addressed other and critical fronts (e.g., Mann, 1986). It is noteworthy that there has been very little meaningful psychological input into current and vexed issues of Aboriginal substance abuse, domestic violence, and suicide, and the larger picture of psychiatric morbidity in Aboriginal communities has never been adequately or fairly assessed. While Aboriginal health matters have a very high profile in Australia, effective delivery and intervention have suffered from an absence of any meaningful social science input (including community psychology and community mental health perspectives).

It is difficult to identify any institution in the area of psychology which currently has a clear Aboriginal teaching or research focus. While there was a sustained interest in Aboriginal research in the late 60s and early 70s, with several institutions having small groups of individuals with active research programs, this is no longer the case. Those psychologists in Australia who remain actively involved in Aboriginal research typically teach one or more courses with substantial Aboriginal culture components, but would rarely offer a course with an exclusive Aboriginal focus, as is frequently the case in anthropology and education departments. There

are a number of more general reasons for this waning of academic psychological research in this area which will be briefly canvased in what follows. Hopefully this situation is changing, at least with respect to new research initiatives, as a resurgent interest in, for example, indigenous psychologies, the individualist/collectivist debate, and the cultural relativity of social cognition (especially with respect to emotions and self and world constructions) recasts the possibilities in Aboriginal research (e.g., Kagitcibasi and Berry, 1989).

Poverty of Interest and/or Daunting Problems

The reasons for the benign neglect by psychologists of Aboriginal studies are many and characterize social science research in general with Aboriginals. With the exception of anthropology, social science research has been both culture-bound in terms of assumptions, as well as own-culture focused in Australia, too unequivocally accepting its own cultural context as a given, rather than taking a more culturally relative stance. Certainly in psychology, the methods, approaches, assumptions and models reflect North American and Western European social and psychological realities and priorities. Another reason is that the reality of Aboriginal society as a distinct, different, and legitimate 'other' culture in Australia has been consistently denied by majority culture consciousness and institutions. This has happened in many ways, through the tacit acceptance of assimilation both as objective and as inevitable, through many forms of institutional prejudice (e.g., education, religion, health, housing) which more subtly deny other-culture assumptions, and through a dissonance-reducing selective exposure which ensures that anything too threatening or disturbing about another culture's reality finds little press or acknowledgement.

This denial has been particularly dramatic, until recently, with respect to the traditional character of many Aboriginal groups and communities. That groups might still exist in Australia which rely substantially on a non-mainstream economy, in which English is at best a second language not spoken by a substantial proportion of the adult population, and which accept a set of cultural assumptions and definitions of reality radically different from that of White Australians, simply has not been credited by the majority culture or by institutions which ostensibly serve Aboriginal needs. Jahoda's observation about the modern air-traveller remains very true today in Australia.

> The modern air-traveller who goes from airport to the air conditioned hotel may therefore be forgiven if he feels that the world has been homogenized and most of the glaring differences wiped out. In fact he would be quite wrong... much of the change has been peripheral and the basic pattern of life, including mode of subsistence, customs and rituals, ideas and beliefs have remained intact. (Jahoda, 1978: 76)

There is, of course, an inherent and undeniably problematic character to any cross-cultural research. Australia is no different in this respect to any other country with diverse cultures. In addition to the very real challenges of language differences, access to communities, and the methodological nightmares of field research

for more experimentally-trained social scientists, there are less obvious but determining perception and communication problems. Few research questions are couched in an Aboriginal context, and few researchers think of an Aboriginal community as an available or reasonable research location. Applied social science research which is also cross-cultural requires a very different methodological orientation, as well as ethnographic knowledge, often communication ability in non-standard English or in an Aboriginal language, often a very long time commitment in the field, and a substantial reliance on participant observation and non-obtrusive strategies for the bulk of one's data collection. These requirements become obvious with any initial foray into the field and can either challenge or debilitate.

> ... non-Aboriginal researchers have to alter drastically their expectations regarding research aims and methodologies. In line with Pedersen's views (1979), research emanating from Aboriginal groups or individuals, which has a solely practical or action focus, should be seen as being as legitimate a psychological enterprise as other research having a conceptual focus. Moreover, there may be a case for non- Western research (a) to be conducted on the bases of introspection, and subjective assessment rather than as an objective investigation of external phenomena, and (b) to rely on intuitive thinking rather than on a 'universal' logic or reason. ... Acceptance of a variety of indigenous methodologies requires considerably more adjustment and accommodation on the part of cross-cultural researchers than was required by acceptance of the more recent, sometimes radical phenomenological and ethnomethodological studies of behaviour. (Davidson, 1984: 268)

It is probable that many of the impediments to good, on the ground, problem and issue-focused, collaborative (i.e., genuine Aboriginal participation) research projects will only be overcome by interdisciplinary initiatives with reasonably long term investments in communities, an adequate knowledge of cultural context, and viable financial and Aboriginal community support.

This has become very clear in an ongoing research project which is attempting to put the recent Aboriginal deaths-in-custody issue in a broader context, by looking at the contemporary cultural context of Aboriginal self-injury, parasuicide and suicide, and the contributing role of putative causal factors, such as substance abuse. Well into the third year of a project initiated in response to an Aboriginal request, with anthropological, psychological, sociological, psychiatric, and Aboriginal input, an adequate data base now exists, and some understanding of the deaths in custody phenomenon is emerging (e.g., Reser, 1989 a,b). Such cross-cultural data and understanding does not come easily, and the 'answers' themselves raise multiple questions concerning the control and vetting of findings, confidentiality, media coverage, divergent and conflicting social constructions of social problems, and, most importantly, what is/are the 'solution'(s)?

What an Aboriginal Perspective Might Look Like

Obviously we cannot and do not wish to speak for indigenous Australians in this article. We are acutely aware of how disillusioned and frustrated many Aboriginal communities are with interventions, intrusions, and other-culture research. We are also aware of a very genuine and currently unmet collaborative research need with Aboriginal communities. Australian Aboriginal communities are facing a number of quite debilitating and seemingly intractable problems for which they have asked and would welcome some no-other-agenda assistance. These problems include substance abuse, adolescent delinquency, incarceration, and domestic violence, as well as other equally pressing and classic problems of culturally and environmentally sympathetic economic development, language maintenance, distance and isolation, meaningful participation in government policy decisions affecting Aboriginal communities as well as service delivery — in brief all of the problems of cultural and human survival for fourth world indigenes living in first world contexts. In addition to 'problems', there are many other areas of interest as well as challenge. A critical priority for many Aboriginal groups, for example, is to communicate the nature of their relation to land to the majority culture. As this indigenous perception and valuation of, and identification with land derives from fundamentally different cultural assumptions and 'religious' beliefs, effective intercultural communication requires a recasting of domains such as land rights, environmental impact, well-being, and Aboriginal art.

What has happened in Australia, as in many indigenous minority contexts, is that Aboriginal people have for a number of years cast about for what has been called a 'propitious niche,'[2] an area or domain of the majority culture that they could identify with, invest in socially and emotionally, find employment in, demonstrate competence in, exploit resources in, and exercise some control in. This has been inordinately difficult in Australia, and past attempts would include the Missions, the Department of Aboriginal Affairs, Education, and more recently, Health. Involvement in health delivery at all levels and in the broadest context has perhaps been the most successful experiment, and has in fact substantially modified the 'niche' itself, along with majority culture assumptions about Aboriginal needs. Other domains which appear to be sympathetic to Aboriginal aspirations and values include the visual and performing arts, sport, literature, history, cultural heritage, and resource management. These are areas of interest shared with Native North Americans and could provide an interesting and valuable cultural and Native Studies bridge between North America and Australia. Over the past ten years there has also been a fundamental recasting of majority/minority culture relations, such that limited self-management in lieu of self-determination and an institutionalized cultural marginality are articulately and stridently rejected. There is also a very militant stance with respect to research and control of findings; Aboriginal communities want to be involved in the setting of priorities and gathering of data, as well as controlling access.

Concluding Observations

This characterization of research fronts and frustrations in Australia has been necessarily selective. We have tried to identify some areas of interest and concern, as well as frustration, in attempting to provide a feel for psychological and educational research in Aboriginal communities in Australia. In the view of the authors there is a real need in Australia for more interdisciplinary, cross-cultural research, informed by the Native North American research experience, and sensitive to Australian Aboriginal needs and priorities.

While we have not skirted problems in this brief review, we would like to conclude on a positive note. There is a clear momentum in the Aboriginal Studies area in Australia, and some very satisfying accomplishments, particularly spanning the last ten years. There is also a keen interest on the part of Aboriginal communities and the research community in Australia in what is happening in North America with respect to Native peoples, and a recognition that there exists considerable collective wisdom which could be shared, both across the Pacific, and across cultures within national boundaries. While there has been disillusionment on the part of both researchers and Aboriginal communities with respect to the costs/benefits of past 'Aboriginal research', there is also a heightened mutual awareness of the potential value of collaborative research, and a spectrum of reasonably urgent issues and problems which both majority and minority culture must address in the next decade. Hopefully this will happen.

NOTES

[1] Two groups of people make up the indigenous population of Australia. They are the Aborigines and the Torres Strait Islanders. All references here to Aborigines include both groups of indigenous people.

[2] A term coined by Eric Wilmot, an Aboriginal educator and former Principal of the Australian Institute of Aboriginal Studies.

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Section 1

Economic Activities

860101. Algier, Keith. "Robert Meldrum and the Crow Peltry trade." *Montana* 36, no. 3 (1986): 36-47.

860102. Belcher, William R. "Coast Salish social organization and economic redistribution." *Northwest Anthropological Research Notes* 20, no. 2 (1986): 203-211.

Seasonal fluctuations of resources have been suggested to be related to the development of certain mechanisms of property and food redistribution. Fluctuation of food resources is suggested here to have been solved by alternative resources. Ethnographic examples of famine and starvation are demonstrated to be more severe in areas with low shellfish richness and low species diversity.

860103. Bone, Robert M., and Milford B. Green. "Accessibility and development of Metis communities in Northern Saskatchewan." *Canadian Geographer* 30, no. 1 (1986): 66-71.

Involvement of native peoples in the process of development of the Canadian North is a critical political issue facing Canadian society. The remote location of native peoples often forms a major barrier to greater economic development because such locations limit access to wage employment, business opportunities, and larger markets. In this paper, the relation between accessibility and development is explored. The data for this study are from a 1976 housing survey of 32 Saskatchewan Metis communities. The critical issue addressed by the authors is: what effect does differing transportation accessibility have on the level of Metis participation in the wage economy? Since the provincial highway system does not extend to all these communities, two classes of communities are formed – accessible and remote centres. The authors then examined the income and socio-economic data from the housing survey by these two types of centres.

860104. Bourque, Bruce J., and Ruth Holmes Whitehead. "Tarrentines and the introduction of European trade goods in the Gulf of Maine." *Ethnohistory* 32, no. 4 (1985): 327-341.

Beginning in 1602, European explorers in the Gulf of Maine noted artifacts of European origin in the hands of natives. These included copper and brass ornaments and kettles, iron axes, European clothing, and sailing vessels called shallops. Many have assumed that these items were brought to the Gulf directly by early European fishing or trading voyages. This article argues that few, if any such voyages occurred before c. 1610 and that European goods first entered the region via Souriquois and eastern Etchemin middlemen. During the early 17th century and probably before, these shallop sailing native entrepreneurs began to barter furs for European goods in the Gulf of St. Lawrence, and European goods for more furs along the New England coast at least as far as Massachusetts Bay.

860105. Burrows, James K. "A much-needed class of labour: The economy and income of the Southern Interior Plateau Indians, 1897-1910." *BC Studies* no. 71 (1986): 27-46.

860106. Goldring, Philip. "Inuit economic responses to Euro-American contacts: Southeast Baffin Island, 1824-1940." *Historical Papers* (1986): 146-172.

First contacts between Inuit and European whalers on Cumberland Peninsula led to considerable movement of population after 1824. Whaling vessels aided the mobility of hunting groups and developed seasonal employment patterns. They also changed the material culture of Inuit hunting and the seasonal pattern of exploitation of marine mammals. Depletion of bowhead whales in the 1870s led the Inuit to diversify their hunting for trade, and diminished the number of whalers permanently living or seasonally visiting the region. The decline in ship-winterings increased the importance of permanent whaling stations as sources of ammunition and provisions. Collapse of the whaling industry and the outbreak of the First World War left most stations, including several new ones, under native management on behalf of British traders. In the 1920s the new Hudson's Bay Company post at Pangnirtung squeezed out less-efficient competition, concentrated on the white fox as the new fur staple, and reorganized production through small hunting camps. This paper examines the manner in which the Inuit facilitated some of these transitions and resisted others.

Les premiers contacts entre les Inuit et les chasseurs de baleines Européens dans la péninsule de Cumberland ont occasionné un mouvement de population considerablé apres 1824. Les baleiniers favorisèrent la mobilité des groupes de chasseurs ce qui donna lieu à des cycles de travail saisonniers. Ils amenèrent des changements dans le matériel de chasse utilisé par les Inuit et les habitudes saisonnières d'exploitation des mammifères d'exploitation marins. La rareté des baleines boréales dans les années 1870

amena les Inuit á diversifier leur chasse en faveur du commerce, et diminua le nombre de chasseurs de baleines vivant en permanence dans la région, ou la visitant de façon saisonnière. L'abandon graduel de l'hivernage des navires augmenta l'importance des stations de pêche permanentes comme sources de ravitaillement en vivres et munitions. Avec l'effondrement de l'industrie de la pêche à la baleine et le début de la première guerre mondiale, la plupart de ces stations, y compris plusieurs installations nouvelles, furent confiées à des autochtones qui les administraient pour le compte de commerçants Britanniques. Dans les années 1920, l'établissement du nouveau poste de la Compagnie de la Baie d'Hudson à Pangnirtung élimina les concurrents, entraîna une concentration sur la chasse au renard blanc comme nouvelle fourure d'echange et réorganisa la production désormais axée sur divers petits camps de chasse. Cet article examine la façon dont les Inuit ont facilité certaines de ces transitions et ont résisté à d'autres.

860107. Hanson, Bill. "Special problems of Indian/Native people." *Canadian Public Administration* 29, no. 4 (1986): 632-634.

Canada fails to recognize the heterogensity of Native people, and attempts to impose only one strategy and one set of programmes to deal with the employment problems of native people. The author dichotomizes Native people in terms of realities, one industrial-oriented, the other more traditional.

860108. Hedley, M.J. "Community based research: The dilemma of contract." *Canadian Journal of Native Studies* 6, no. 1 (1986): 91-103.

In creating a cooperative research program on resource management between the University of Windsor and Walpole Island Indian Reserve, the organizers hoped that community input and control over the research process would constitute a movement toward the achievement of self-determination. The project was funded to allow for multidisciplinary participation and to focus on problems of practical significance to the Band.

En créant un programme coopératif de recherche sur l'exploitation des ressources entre l'Université de Windsor et la Réserve autochtone de l'île Walpole, les organisateurs espéraient que l'apport et le contrôle communautaires sur les processus de recherche constitueraient un mouvement d'autodétermination. Le projet a été financé de manière à permettre une participation multidisciplinaire et à concentrer l'attention sur les problèmes d'importance pratique à la Bande.

860109. Holmes, Jack D.L. "Benjamin Hawkins and United States' attempts to teach farming to Southeastern Indians." *Agricultural History* 60, no. 2 (1986): 216-232.

860110. McDiarmid, G. Williamson, and Judith S. Kleinfeld. "Occupational values of rural Eskimos." *Journal of American Indian Education* 25, no. 3 (1986): 22-29.

860111. Moodie, D. Wayne, and Barry Kaye. "Indian agriculture in the fur trade Northwest." *Prairie Forum* 11, no. 2 (1986): 171-184.

Indian agriculture first appeared in the fur trade lands lying to the north and west of Lake Superior more than a century after the earliest European explorations in the region. Introduced by immigrant Ottawa Indians into the Red River valley at the beginning of the nineteenth century, it subsequently spread rapidly among the Ojibwa Indians of the Manitoba parklands and the mixed forest country of northwestern Ontario and northern Minnesota. It became a small but significant part of the economy of many of the Indians in these areas and, until the end of the fur trade period, was conducted for commercial as well as subsistence purposes. One of the most significant aspects of this agriculture was that it was based on the traditional Indian maize-beans-squash complex and, despite the presence of European traders and missionaries, was conducted on Indian terms. It was also a pioneer agriculture that led to the most northerly development of Indian agriculture on the North American continent, extending the limits of native cultivation over three hundred miles to the north of the prehistoric Indian agricultural frontier in central North America.

L'agriculture indienne fit sa premiète apparition, dans la région du commerce des fourrures qui s'étendait au nord et à l'ouest du lac Supérieur, plus d'un siècle après les toutes premières explorations européennes dans cette région meme. Introduite par les indiens Ottawa qui avaient immigré dans la vallée de la Rivière Rouge au début du dix-neuvième siècle, cette façon de vivre se développa rapidement auprès des indiens Ojibwa des forêts parc du Manitoba et des forêts mélangées du nord-ouest de l'Ontario et du nord du Minnesota. L'agriculture prit une petite mais importante place dans l'économie de la plupart des sociétés indiennes de ces régions et fut conservées, pour des raisons aussi bien commerciales que de subsistance, jusqu'à la fin de l'époque du commerce servees, pour des raisons aussi bien commerciales que de subsistance, jusqu'a la fin de l'epoque du commerce de la pelleterie. Les récoltes de bases de ces sociétés indiennes furent le mais, les haricots et les courges. Néanmoins un des aspects marquants de cet échange agricole fut qu'il soit fait à la manière indienne malgré la présence de commerçants européens et de missionnaires. Ce fut aussi l'agriculture des colons qui permit de voir se créer le développement agricole indien le plus septentrional du continent nord-américain. Les limites des cultures des peuples natifs purent ainsi reculer à plus de trois cent milles au nord de la première frontière de l'agriculture préhistorique indienne du centre de l'Amérique du Nord.

860112. Ourada, Patricia K. "Indians in the work force." *Journal of the West* 25, no. 2 (1986): 52-58.

860113. Page, Vicki. "Reservation development in the United States: Peripherality in the Core." *American Indian Culture and Research Journal* 9, no. 3 (1985): 21-35.

Development theory and practice for Indian reservations are examined in terms of two approaches, a metropolis – the satellite perspective and world-system theory. As development occurs, reservations become more affected by the world capitalist economy, yet it becomes more difficult to maintain traditional Indian cultures and values. The author suggests that the international peripherability of the Indian economies position can be combatted by using factors of self-determination. *ANS*

860114. Pottinger, Richard. "Indian reservation labor markets: A Navajo assessment and challenge." *American Indian Culture and Research Journal* 9, no. 3 (1985): 1-20.

A 1984 Presidential Commission characterized Indian reservation labor as "unskilled and unreliable" and thus an obstacle to development. A 1985 study by the author found that Indian returnees from urban areas disproportionately and significantly complemented the local labor force, and constituted a development asset. He suggests rethinking development policy and development economies, and calls for further research to provide accurate information. *ANS*

860115. Rees, William. "The genesis and structure of the "dene gondie" study: What the people say about the Norman Wells Project." *Canadian Journal of Native Studies* 6, no. 1 (1986): 141-157.

The Norman Wells Oilfield Expansion and Pipeline Project, is an ongoing experiment in university/Native organization research. The goal is to aid in the development of a data-base on the effects of the Norman Wells Oilfield Expansion and Pipeline Project on Native (Dene) community-based economic activity and lifestyles. The researchers recommend that the research project be used as a vehicle for confidence-building and human resource development.

Le project Norman Wells est une expérience en cours sur des recherches comprenant l'université et l'organisation autochtone. Le but est d'aider au développement du recueil d'informations sur les effets du projet d'oléoduc et de l'expansion du champ pétrolifère Norman Wells sur la vie communautaire des autochtones (Dene) tant au niveau économique qu'au niveau social. Les chercheurs recommandent qu'on emploie le projet de recherche comme un moyen d'établir la confiance et de développer les ressources humaines.

860116. Rice, Don Stephen, and Prudence M. Rice. "Lessons from the Maya." *Latin American Research Review* 19, no. 3 (1984): 2-34.

860117. Snipp, C. Matthew. "The changing political and economic status of the American Indians: From captive nations to internal colonies." *American Journal of Economics and Sociology* 45, no. 2 (1986): 145-157.

Resource development on American Indian lands is bringing about a dramatic transformation of the political and economic status of American

Indians. Recently scholars observing this change have increasingly used underdevelopment theory to explain the nature of these changes. However, this discussion points out that as applied to American Indians, the perspective of underdevelopment theory is skewed in several important ways. Specifically, it fails to take into account the distinctive historical and political status of Indians in American society. A simple typology, captive nations and internal colonies is proposed for describing the status of Indian tribes before and after development.

860118. Snipp, C. Matthew. "American Indians and natural resource development: Indigenous peoples' land, now sought after, has produced new Indian-White problems." *American Journal of Economics and Sociology* 45, no. 4 (1986): 457-474.

In the colonial period of U.S. history, American Indian tribes enjoyed the status of political sovereigns, and dealt as equals with the English Crown and colonial authorities. In the years following U.S. independence, legal, administrative, and military actions were used to redefine the meaning of tribal sovereignty. Conceptualizing these developments, "captive nations" refers to the limited sovereignty of tribes and their isolation and detachment from mainstream American society. Recently, natural resource development of their land and especially the discovery of energy resources has had a major impact on the structure of Federal-Indian relations and the political status of Indian tribes in American society. Willingly or unwillingly, many tribes are in the process of renegotiating their status with the Federal Government as a consequence of the resource development. As a result, these former captive nations are now more aptly described as "internal colonies."

860119. Vehik, Susan C. "The effects of trade on resource procurement behavior: A late prehistoric example from the Southern Plains." *Plains Anthropologist* 31, no. 114 (1986): 141-154.

Although there are a number of recent studies documenting the trade of resources from one area to another, few of these have addressed the changes which occur in local behavior as a response to the development of that trade. This article will investigate three potential areas of change using, as an example, a resource that was widely distributed during the Late Prehistoric period on the Southern Plains.

860120. Wagner, M. W. "Domestic hunting and fishing by Manitoba Indians: Magnitude, composition and implications for management." *Canadian Journal of Native Studies* 6, no. 2 (1986): 333-349.

Three hundred and ninety-nine residents of 10 Indian reserves across Manitoba were surveyed regarding their consumption of wildlife. Residents of northern reserves were found to have harvested more wildlife on an individual basis than residents of southern reserves. Consumption of mammals and birds by residents of northern reserves was comparable with studies conducted elsewhere, though waterfowl, deer, and moose harvest informa-

tion contradicted a Manitoba government report. Reported consumption of fish varied widely between studies. Increased joint management efforts between provincial and Indian governments are necessary to identify all forces affecting wildlife populations and to formulate equitable and effective conservation programs.

On a fait une enquête sociologique auprès de trois cent quatre-vingt-dix-neuf residents de dix réserves autochtones au Manitoba sur leur consommation de la faune. On a trouvé que les résidents des réserves du nord ont consommé, individuellement, plus de faune que les résidents des réserves du sud La inconsommation de mammifères et d'oiseaux chez les résidents des réserves du sud La nord a bien répondu aux études faites ailleurs, mais les renseignements qu'on a recuellis à propos de la consommation de l'oiseau d'eau, du cerf et de l'orignac ont démenti le rapport du gouvernement du Manitoba. Les rapports sur la consommation du poisson ont largement varié d'une étude à l'autre. Les efforts conjugués d'administration entre le gouvernement provincial et les gouvernements autochtones sont de plus en plus nécessaires pour identifier toutes les forces qui concernent les populations de la faune et pour établir des programmes de préservation justes et efficaces.

860121. Wahid, Abu, and Janice Zebrinski. "Growth at the grassroots." *Policy Options* 7, no. 10 (1986): 34-37.

Federal and provincial governments and the peoples of northern Manitoba must work wholeheartedly together to develop the resources of the region.

860122. Wenzel, George W. "Canadian Inuit in a mixed economy: Thoughts on seals, snowmobiles, and animal rights." *Native Studies Review* 2, no. 1 (1986): 69-82.

860123. Wessel, Thomas R. "Agent of acculturation: Farming on the Northern Plains reservation, 1880-1910." *Agricultural History* 60, no. 2 (1986): 233-245.

Section 2

Education

860201. Archibald, Jo-ann. "Completing a vision: The Native Indian Teacher Education Program at the University of British Columbia." *Canadian Journal of Native Education* 13, no. 1 (1986): 33-46.

In September, 1974, the Native Indian Teacher Education Program (NITEP) began at the University of British Columbia. Today, NITEP graduates are actively involved in the field of education in both mainstream and Indian settings. They are helping to fulfill the vision of quality education for Indian people: the vision created by a handful of Indian educators. NITEP is an example of an Indian education program which faces the dual challenges of achieving excellence and credibility within both Indian and mainstream settings. A description of the NITEP structure, program components and Indian involvement shows how these dual challenges were turned into opportunities for success.

860202. Beaty, Jeanna, and Katherine Beaty Chiste. "University preparation for Native American students: Theory and application." *Journal of American Indian Education* 26, no. 1 (1986): 6-13.

860203. Beare, Paul L. "Programming for behaviorally disordered Native Americans." *Journal of American Indian Education* 25, no. 1 (1986): 24-31.

Providing services for behaviorally disordered (BD) students is a uniquely difficult task. When the BD students are Native Americans, efficacious programming is particularly difficult. The described program attempts to serve this population through an approach combining Goal Attainment Scaling, group meetings, individual counseling and tutoring. Aspects of the program were especially designed to create a goodness of fit between the Native American consumer and the school district offering educational services. Results demonstrate a decrease in the number of failing academic

grades and a decrease in the number of classroom tardies. No significant change in attendance behavior was revealed. Discussion focused on environmental factors increasing and decreasing program success.

860204. Boothroyd, Peter. "Enhancing local planning skills for Native self-reliance: The UBC experience." *Canadian Journal of Native Studies* 6, no.1 (1986): 13-42.

The contribution which education in systematic planning can make to Native economic and political self-reliance is reviewed. The author discusses the kinds of planning, plans and planners which seem to contribute most to Native self-reliance. He describes the experience of the UBC School of Community and Regional Planning in developing and presenting "band planning" courses to Indian leaders.

On examine ce que l'éducation dans l'organisation systématique peut apporter à l'indépendance économique et politique des autochtones. L'auteur etudie les types d'organisation, les plans et les planificateurs qui sembient favoriser le plus l'indépendance autochtone. Il décrit l'expérience de l'Ecole de l'organisation communautaire et régionale de l'U.B.C. dans le développement des cours sur la planfication de la bande pour les dirigeants autochtones.

860205. Boxberger, Daniel L. "Curriculum development and tribally controlled colleges." *Northwest Anthropological Research Notes* 20, no. 2 (1986): 6-13.

A recent trend in Indian country has been the tendency for communities to develop and operate their own educational facilities, primarily at the grade school level but also, to an increasing degree, at the secondary and postsecondary levels as well. By and large the majority of the staff for these special problems involved in tribally controlled community colleges such as relevant curricula, student preparation, and faculty/student interaction as well as the unquantifiable "special effort" needed on the part of the instructor and administrator in order to adapt to offering higher education in an entirely different cultural setting.

860206. Chadwick, Bruce A., Stan L. Albrecht, and Howard M. Bahr. "Evaluation of an Indian student placement program." *Social Casework: The Journal of Contemporary Social Work* 67, no. 9 (1986): 515-524.

An evaluation of an Indian student placement program revealed that the educational attainment of participants was significantly higher than that of nonparticipants. Little difference was observed in social behavior. Participation was associated with assimilation into white society.

860207. Diessner, Rhett, and Jacqueline L. Walker. "A cognitive pattern of the Yakima Indian students." *Journal of American Indian Education* 25, no. 2 (1986): 39-43.

Patterns of Bannatyne's recategorized Wechsler Intelligence Scales

(WISC-R and WAIS) scores for 75 Yakima Indian Students were investigated. In congruence with similar studies, this statistically significant pattern was found: Spatial Ability, Sequential Ability and Verbal Conceptual Ability. Evidence is presented indicating that this cognitive pattern may be typical across American Indian populations.

860208. Foster, Carl G., and Emma Gabel. "Beyond 180 days." *Journal of American Indian Education* 25, no. 1 (1986): 18-23.

The Chinle Agency is one of five Bureau of Indian Affairs sites responsible for the education of the Navajo Tribe's kindergarten through high school age population. This article discusses the programmes offered during a 180-day school year. *ANS*

860209. Gardner, Ethel B. "Unique features of a band-controlled school: The Seabird Island community school." *Canadian Journal of Native Education* 13, no. 1 (1986): 15-32.

The National Indian Brotherhood's "Indian Control of Indian Education" policy enabled Bands to administer their own schools. Bands now have the opportunity to develop their own philosophies of education and to implement them in Band-controlled schools. The Seabird Island Indian Band's Community school, established in 1978, is an example of such a school. The description and analysis of the Band's experience in operating the Seabird Island school shows: 1) the importance of involving Indian people, in full liaison with their community, in the educational process; 2) that Band school is able to create a context, through its programming, that develops in students a strong sense of Indian identity; and 3) that although the Band may not recognize the dichotomy of its goals in relation to cultural and academic skills, the school's program seems to indicate the merging of the two.

860210. Glass, Thomas E. "Indian oasis v. Warner: A case of federal supremacy in public education." *Journal of American Education* 26, no. 1 (1986): 32-40.

860211. Griffiths, Curt Taylor and Margit Nance "Beyond Advocacy: The Northern Conference as an educational model." *The Canadian Journal of Native studies* 6, no. 2 (1986): 241-251.

The authors examine the Northern Conference as a model for the development of useful ties between universities and local communities. The Northern Conference takes place periodically at different locations in northern Canada, utilizing primarily community-based leaders for workshops and seminar but maintains an administrative base at Simon Fraser University. This form of relationship between Native people and universities can be of value in assisting Native self-determination.

Les auteurs examinent la Conference du Nord comme modèle pour le développement de liens utiles entre les universitésés et les communautés

locales. La Conferencee du Nord à lieu a intervalles réguliers dans des emplacements différents dans le nord du Canada et emploie essentiellement des dirigeants pris dans la communauté pour des ateliers et des séminaires, mais conserve une base administrative à l'Université Simon Fraser. Ce genre de rapports entre les autochtones et les universitès peuvent se révéler enrichissants afin d'aider l'autodétermination autochtone.

860212. Hamilton, W.D. "Historical sketch of Indian education in the Maritimes." *Canadian Journal of Native Education* 13, no. 1 (1986): 2-14.

The history of Indian education in the Maritime provinces reveals a day-school rather than a predominantly residential-school organization. As has been reported elsewhere, the major focus of the educational programs throughout contact time has been assimilationist and Christian, and most programs do not seem to have been markedly successful. A number of Indian teachers were employed in these schools during this period. The trend during the past decade has shifted the focus from integrationist or assimilationist to a policy of "Indian control of Indian education". The effects of this policy have yet to be clearly felt.

860213. Huffman, Terry E., Maurice L. Sill, and Martin Brokenleg. "College achievement among Sioux and White South Dakota students." *Journal of American Indian Education* 25, no. 1 (1986): 32-38.

This investigation relates several social, cultural, and aspirational factors to college achievement among Sioux and white students. Analysis indicated that college achievement for whites is related to social factors, such as, high school GPA and parental encouragement to attend school, whereas, retention of native cultural traditions seems to contribute to higher educational success for Sioux students.

860214. Johnston, Eric and Diane Longboat. "Sovereignty, jurisdiction and guiding principles in aboriginal education in Canada." *Canadian Journal of Native Studies* 4, no. 1 (1986): 173-179.

The claim of First Nations to sovereignty is rooted in the political, legal and historical relationship between the First Nations and Canada. Today, many land claims and court cases have stemmed from the unextinguished aboriginal title and jurisdiction concerning those lands. By similar power and authority – by right of their sovereign title – First Nations wish to exercise jurisdiction over education.

La revendication d'indépendance par les Premières Nations est enracinée dans le rapport politique, légal et historique entre les Premières Nations et le Canada. Aujourd'hui, beaucoup de revendications de terres et beaucoup de procès proviennent du droit et de la juridiction autochtones qui n'ont pas encore été décidés à l'égard de ces terres. A travers un pouvoir et une autorité semblables – suivant leur droit de souveraineté – les Premières Nations veulent exercer la juridiction sur l'éducation.

860215. Kelley, M.L., and C.H. Nelson. "A nontraditional education model with Indian indigenous social service workers." *Canadian Journal of Native Education* 13, no. 3 (1986): 42-55.

860216. Kirkness, Verna J. "Native Indian teachers: A key to progress." *Canadian Journal of Native Education* 13, no. 1 (1986): 47-53.

Indian teachers are critical to the realization of quality education for the Indian population for a number of reasons, despite a lack of reports of investigations of their effectiveness. Native Indian teachers would, it is argued, be effective not only in teaching such concepts as Indian identity, traditions, language and psychology, but also in teaching all subjects at all levels. In addition, it appears likely that home-school communication and parental or community involvement in the schools would increase if Native Indian staff were a significant presence in the educational system. Effective communication is the key to success.

860217. Knight, Elizabeth, Graham Hurlburt, and Anna Pazdzierski. "Teulon residence incorporated: A follow-up study of Native graduates." *Canadian Journal of Native Education* 13, no. 3 (1986): 33-36.

860218. Lankford, Rhonda, and James D. Riley. "Native American reading disability." *Journal of American Indian Education* 25, no. 3 (1986): 1-11.

860219. Larose, Francois. "Perspectives de développement de services Universitaires sur le terrain en milieux Algonquins et développement pédagogique communautaire." *Canadian Journal of Native Studies* 4, no. 1 (1986): 181-195.

Après avoir exposé, en les déplorant, les nombreux défauts qui abondent dans le système d'éducation des Amérindiens du Québec, tant au niveau universitaire qu'au niveau des autorités régionales des Affaires Indiennes, l'auteur dresse une liste de propositions qui permettront de remédier à la situation. Ces propositions se résument à l'établissement d'une structure de formation professionnelle planifiée en fonction d'une relation étroite entre formation de main d'oeuvre qualifiée et développement économique autochtone. Les universités du Québec sont sommées de jouer un rôle important dans ce processus.

The author exposes numerous problems, at the same time deploring them, that abound in the educational system of the Quebec Amerindians, as much at university level as at the level of the regional authorities of Indian affairs and draws up a list of proposals which will permit the situation to be remedied. The universities of Quebec are urged to play an important role in this process.

860220. Littlefield, Jr. Daniel F. "The American Native press and American Indian Studies." *Wicazo Sa Review* 2, no. 2 (1986): 51-58. *ANS*

860221. McCurry, Niki, and Judith Kleinfeld. "Developing English language software for Athabaskan students." *Journal of American Indian Education* 25, no. 3 (1986): 30-39.

This paper presents a model for developing computer software targeted to Native American students from particular language communities. We suggest ways for school districts to develop localized software, rather than relying exclusively on commercial software not designed for Native American groups.

This paper first reviews the limited research literature on computer software for Native American students. Second, we discuss the reasons school districts might want to develop their own computer software. Third, we describe the process through which the Yukon/Koyukuk School District in Alaska developed computer software for Athabaskan students. We offer both this software and the development model to other schools with Native American populations.

860222. McNab, David T. "Some reflections on the life and hard times of an Indian land claims researcher." *Canadian Journal of Native Studies* 6, no. 1 (1986): 129-139.

It is important for historians and researchers to acquire knowledge and understanding of Native culture and history by non-Indians. The role of the university in Indian land claims research could be expanded through increased support of the teaching of Native history and Native Studies: the establishment of an Indian Land claims Institute; the provision of grants and scholarships to encourage Native people to research and publish; and the communication of Native issues to governments.

Il est important que les historiens et les chercheurs connaissent et comprennent la culture et l'histoire autochtones décrites non par les indigènes. Le rôle de l'université dans les recherches sur les revendications de terres autochtones pourrait se développer à travers un appui élargi pour l'enseignement de l'histoire et des études indigènes: l'établissement d'un Institut autochtone pour les revendications de terres; la provision de subsides et de bourses d'études pour encourager les autochtones à faire des recherches et des publications; et la présentation des problèmes autochtones au gouvernement.

860223. Mussell, Bill. "Experiences, perceptions and life: A Sto:lo educator's interpretation." *Saskatchewan Indian Federated College Journal* 2, no. 2 (1986): 63-78.

Present education is not adequate for the Sto:lo to achieve their social, cultural, economic and political aspirations. Being a colonized people, the Sto:lo have much in common with other peoples who are the original inhabitants of the lands of the world. The education of the Sto:lo and their aspirations for self-government are considered in this paper in order to facilitate discussions about tradition, change and survival for aboriginal

peoples of the world. This discussion paper was presented at the 1986 pre-conference Roundtable preparing this Year's World Conference: Indigenous Peoples' Education in Vancouver, B.C., in June of 1987.

860224. Olsen, Loran. "Native music in college curricula?" *Wicazo Sa Review* 2, no. 2 (1986): 59-66.

860225. O'Neill, G. Patrick. "Setting the record straight: Indians in textbooks revisited." *Saskatchewan Indian Federated College Journal* 2, no. 1 (1986): 23-30.

This article maintains that, despite what some would have us believe, the portrayal of the North American Indian in most history textbooks has not changed greatly in the last twenty years. In addition, the review challenges comments made by Fulford (1984) on the origin and direction of the textbook movement, on the interpretation of certain Ontario documents and on assumptions made about the so-called textbook revolution.

860226. Pepper, Floy C., and Steven L. Henry. "Social and cultural effects on Indian learning style: Classroom implications." *Canadian Journal of Native Education* 13, no. 1 (1986): 54-61.

Despite much research, a complete understanding of student learning and achievement has yet to be elucidated. A holistic approach to the individual in the socio-cultural context may be useful; one such approach is that of Adler. History theory both allows us to achieve a better understanding of Indian behavioral learning style and the implications of such a style for classroom practice. However, it is important to realize that uncritical adoption of only this approach may result in re-stereotyping of Indian children and in an unadaptive approach to life-long learning.

860227. Reyhner, Jon. "Native Americans in basal reading textbooks: Are there enough?" *Journal of American Education* 26, no. 1 (1986): 14-22.

860228. Richardson, D. Theophilus, and Zena A.C. Richardson. "Changes and parental involvement in Indian education." *Canadian Journal of Native Education* 13, no. 3 (1986): 21-25.

860229. Rodrigues, Reinhild. "Conflicting perceptions of deviance at a Canadian Native school." *Canadian Journal of Native Education* 13, no. 3 (1986): 26-32.

860230. Warnica, E.J. "Report of Lethbridge Native Education Task Force to boards of Lethbridge School District #51 and Lethbridge Catholic Separate School District #9." *Canadian Journal of Native Education* 13, no. 3 (1986): 37-41.

860231. Whyte, Kenneth J. "Strategies for teaching Indian and Metis students." *Canadian Journal of Native Education* 13, no. 3 (1986): 1-20.

Section 3

Law, Government, Policy and Claims

860301. Anders, Gary C. "Implications of the Alaska Native claims settlement act." *Journal of American Indian Education* 25, no. 3 (1986): 12-21.

The Alaska Native Settlement Act (ANCSA) created a new set of social conditions for Native peoples of Alaska. This paper examines effects of ANCSA within the broader context of rapid social change. The following closely examines long-term implications of this new reality, and building upon previous work seeks to determine the logical consequences of limited success. Consideration is given to the viability of village life in rural Alaska and to the economic and social relevance of traditional Native culture. A thesis of this article is that expansions of state and federal programs that impose welfare dependence are a powerful and persuasive force undermining traditional self-sufficient Native communities in Alaska. It argues that a strategy capable of helping Natives face these new challenges must concentrate on educational and community development issues.

860302. Armitage, Peter. "Low-level military flights and the destruction of Innu culture." *IWGIA Newsletter* no. 45 (1986): 43-62.

860303. Barsh, Russel Lawrence. "The nature and spirit of North American political systems." *American Indian Quarterly* 10, no. 3 (1986): 181-198.

860304. Barsh, Russel Lawrence. "The IX Inter-American Indian Congress." *American Journal of International Law* 80, no. 3 (1986): 682-684.

860305. Barsh, Russel Lawrence. "Indigenous peoples: An emerging object of international law." *American Journal of International Law* 80, no. 2 (1986): 369-384.

860306. Biolsi, Thomas. "The IRA and the politics of acculturation: The Sioux case." *American Anthropologist* 87, no. 3 (1985): 656-658.

860307. Bourgeois, Donald J. "The Six Nations: A neglected aspect of Canadian Legal History." *The Canadian Journal of Native Studies* 6, no. 2 (1986): 253-270.

The author outlines the history of the legal relationship between the Six Nations Indian Band and government, drawing extensively from the case of Isaac V. Davey. His purpose is to establish the first step in defining "aboriginal rights." He argues that a thorough understanding of the legal and historical context of "aboriginal rights" is necessary to define these rights under the Constitution Act, 1982. Common and statute law, and their interpretation by the courts have been influenced by historical events, and modern explanations of those events. He concludes that without an understanding of the nexus between law and history, any attempt to define "aboriginal rights" will be most difficult, if not impossible.

L'auteur fait remarquer l'histoire du rapport légal entre la bande des Six Nations autochtones et le gouvernement, en faisant largement attention au procès qui oppose Isaac à Davey. Son but est d'établir la première considération nécessaire pour la définition des "droits aborigenès". Il affirme qu'une compréhension solie du contexte légal et historique des "droits aborigènes" est nécessaire pour définir ces droits sous l'Acte de Constitution, 1982. L'interprétation du droit commun et du droit écrit par les cours a été influencée par les événements historiques, et les explications moernes e ces événements. Il conclut que si l'on ne saisit pas bien le lien entre le droit et l'histoire, toute tentative de définir les "droits aborigènes" sera très difficile sinon impossible.

860308. Burt, Larry W. "Roots of the Native American urban experience: Relocation policy in the 1950s." *American Indian Quarterly* 10, no. 2 (1986): 85-100.

860309. Campbell, Susan D."Reservations: The surplus lands acts and the question of reservation disestablishment." *American Indian Law Review* 12, no. 1 (1984): 57-100.

860310. Clemmer, Richard O. "Hopis, Western Shoshones, and Southern Utes: Three different responses to the Indian Reorganization Act of 1934." *American Indian Culture and Research Journal* 10, no. 2 (1986): 15-40.

The Indian Reorganization Act of 1934 had a dramatic effect upon U.S. Indians, being called variously both "visionary" and impressive," and "devoid of self-government." The author examines three Indian societies to evaluate the effects of the IRA and to propose some hypotheses for further testing of the IRA against a larger number of cases. His conclusion, based upon these three cases, is that the effect of the IRA varied considerably among groups, and over time, within groups. No single event or group can be indicative of the effort of the IRA. *ANS*

860311. Clow, Richmond L. "Taxing the Omaha and Winnebago trust bands, 1910-1971: An infringement of the tax-immune status of Indian country." *American Indian Culture and Research Journal* 9, no. 4 (1985): 1-22.

A large number of Omaha and Winnebago Indians received allotments of trust lands between 1871 and 1887 for farming purposes. Beginning in 1910, many of these allotees were required to pay land taxes to the Nebraska county in which their reservation was located. Until 1971 when the payment of taxes was ended by the Indians with the support of a federal court, almost two-million dollars was paid. No services were received in return, as county officials deemed Indians a federal responsibility. Many Indians lost their land because of an inability or unwillingness to pay these taxes. *ANS*

860312. Colson, Elizabeth. "Political organizations in tribal societies: A cross-cultural comparison." *American Indian Quarterly* 10, no. 1 (1986): 5-20.

860313. Cross, Terry L. "Drawing on cultural tradition in Indian child welfare practice." *Social Casework: The Journal of Contemporary Social Work* 67, no. 5 (1986): 283-289.

The development of Indian child welfare programs since the passage of the 1978 Indian Child Welfare Act has been increasingly influenced by Indian tradition, role models, and natural helping systems. An important dual role – providing services and maintaining cultural integrity – is postulated for these programs.

860314. Dacks, Gurston. "Politics on the last frontier: Consociationalism in the Northwest Territories." *Canadian Journal of Political Science* 19, no. 2 (1986): 345-361.

It is widely held in the Northwest Territories that consensus rather than partisanship may be the most appropriate principle to guide the anticipated restructuring of the Territories' government. This note argues to the contrary that the social basis for consensus politics is absent in the NWT and that present practice in the Legislative Assembly of the NWT owes more to nonpartisanship than to consensus and does not predict a consensual future. However, this practice also does not necessarily point to a parliamentary system in the future; this study identifies four alternative systems as possibilities. It argues that, whatever the format of the Assembly, consociationalism, including significant devolution of power to local governments, represents the most promising direction to explore because it reflects the Territories' social structure and addresses the fundamental concerns of the cultural communities of the NWT.

On croit généralement que c'est le consensus et non l'esprit de parti qui devrait servir de principe de base à l'éventuelle restructuration du gouvernement des Territoires du North-Ouest. Dans ce texte, l'auteur soutient au contraire que, dans les Territoires, la base sociale nécessaire à la politique

de consensus est absente et que la pratique actuelle à l'Assemblée législative ne semble pas présager un avenir consensuel. Toutefois, cette pratique ne semble pas non plus indiquer nécessairement un avenir parlementaire. On identifie donc quatre systèmes possibles. L'auteur y soutient que, quelque soit le format de l'Assemblée, les voies les plus prometteuses semblent être la dévolution du pouvoir au gouvernement local et le consociationalisme, parce qu'elles reflètent la structure sociale des Territoires et qu'elles s'adressent aux intérêts fondamentaux de ses communautés.

860315. Daniels, Douglas. "The coming crisis in the aboriginal rights movement: From colonialism to neo-colonialism to renaissance." *Native Studies Review* 2, no. 2 (1986): 97-116.

860316. Dinwoodie, David H. "Indians, Hispanics, and land reform: A new deal struggle in New Mexico." *Western Historical Quarterly* 17, no. 3 (1986): 291-323.

860317. Driben, Paul. "Revisiting the RCNE: An evaluation of the recommendations made by the Royal Commission on the Northern Environment concerning the Native people in Northern Ontario." *Native Studies Review* 2, no. 1 (1986): 45-68.

860318. DuCharme, Michele. "The segregation of Native people in Canada: Voluntary or compulsory?" *Currents: Readings in Race Relations* 3, no. 4 (1986): 3-4.

860319. Garro, Linda C., Joanne Roulette and Robert G. Whitmore. "Community Control of Health Care Delivery: The Sandy Bay Experience." *Canadian Journal of Public Health* 77, no. 4 (1986): 281-284.

In 1983, the Sandy Bay Band in Manitoba received a grant from Health and Welfare Canada through the Community Health Demonstration Program. The demonstration project has centered on setting up a structure for transferring control of health services to the Band and developing health education programs and projects sensitive to community needs. Although we focus on the local effect of the project, it is also evaluated in the context of the demonstration grant program and self-determination of Indian people.

En 1983, Santé et Bien-être social Canada a accordé une bourse de démonstration à la réserve indienne de Sandy Bay au Manitoba. Le projet de Sandy Bay a mis l'accent sur la création d'une structure permettant le transfert du contrôle des services de santé à la bande; il vise également à développer des programmes pour l'éducation de la santé et des projets communautaires reflétant les besoins des membres de la communauté. Quoique l'exposé souligne l'effet local du projet de Sandy Bay, il évalue également le projet dans des contextes plus vastes, c'est-à-dire du point de vue de programme de bourses de démonstration à travers le Canada et de l'autodétermination des Indiens.

860320. Gibbins, Roger and J. Rick Ponting. "Faces and interfaces of Indian self-government." *Canadian Journal of Native Studies* 6, no. 1 (1986): 43-62.

The authors present a model of Indian government which recognizes the importance of resources and relationships. Four requisites for successful self-government and the ways to implement them are identified: legitimacy, social integration, political articulation, and political integration and consolidation. These processes will occur gradually over a transitional period of learning.

Les auteurs présentent un modèle de gouvernement autochtone qui reconnaît l'importance des ressources et des rapports sociaux. On constate quatre choses qui sont nécessaires pour une autonomie réussie, et l'on indique les manières de les exécuter: légitimité, intégration sociale, articulation politique et intégration et consolidation politiques. Ces processus se produisent petit à petit à travers une période transitoire d'apprentissage.

860321. Gibson, Arrell Morgan. "Philosophical, legal, and social rationales for appropriating the tribal estate, 1607 to 1980." *American Indian Law Review* 12, no. 1 (1984): 3-38.

860322. Hall, Tony. "Self-government or self-delusion? Brian Mulroney and Aboriginal rights." *Canadian Journal of Native Studies* 6, no. 1 (1986): 77-89.

The concept of self-government expressed during the April 1985 Constitutional Conference on Aboriginal Rights is compared to the patterns of Indian administration of the nineteenth century. The author outlines the nature of the historical processes behind conferences on Aboriginal rights. The recent type of self-government seems little more than a new structure of municipal government which masks the extension of provincial jurisdiction over Indians.

Le concept d'autonomie exprimé lors du colloque constitutionnel d'avril 1985 sur les droits aborigènes est comparé aux types d'administration indigène du XIX^{e} siècle. L'auteur expose la nature des processus historiques qui entourent les collogues sur les droits aborigènes. Le type récent d'autonomie paraît un peu plus qu'une nouvelle structure du gouvernement municipal qui dissmule l'extension de la juridiction provinciale sur les autochtones.

860323. Hall, Tony "Closing an incomplete circle of Confederation: A brief to the Joint Parliamentary Committee of the Federal Government on the 1987 Constitutional Accord." *Canadian Journal of Native studies* 6, no. 2 (1986): 197-221.

As part of a continuing committment to address current issues, *Canadian Journal of Native Studies* reproduces one submission to the Joint Parliamentary Committee on the 1987 Constitutional Accord (the Meech Lake agreement). Although this presentation expresses the author's own ideas, it

outlines some widely-held concerns with the agreement, especially in terms of its effects upon Native people in Canada.

Dans un souci constant de présenter des questions d'actualité, *La Revue Canadienne des Etudes Autochtones* reproduit ici une présentation à la commission Interparlementaire sur l'Accord Constitutionnel (l'Accord du Lac Meech) en 1987. Bien que cette présentation fasse état des idées de l'auteur, elle expose dans leurs lignes générales quelques inquiétudes largement partagées concernant l'accord, et en particulier ses effets sur les autochtones au Canada.

860324. Hauptman, Laurence M. "Learning the lessons of history: The Oneidas of Wisconsin reject termination, 1943-1956." *Journal Of Ethnic Studies* 14, no. 3 (1986): 31-52.

860325. Herring, Joseph B. "Indian intransigency in Kansas: Government bureaucracy vs. Mokohoko's Sacs and Foxes." *Western Historical Quarterly* 17, no. 2 (1986): 185-200.

860326. Jaenen, Cornelius J. "French sovereignty and Native nationhood during the French regime." *Native Studies Review* 2, no. 1 (1986): 83-114.

860327. Jorgensen, Joseph C. "Sovereignty and the structure of dependency at Northern Ute." *American Indian Culture and Research Journal* 10, no. 2 (1986): 75-94.

The author examines the case of the Northern Ute under the Indian Reorganization Act, in terms of economic development based upon oil revenues, and rising and falling federal funding. Over the last several decades the tribe has acquired limited self-government under the Indian Self-Determination Act, and benefited from major royalties from oil leases. Through examination of a period of high income to a period of low income, the author concludes that the Northern Ute are dependent upon international policies and economy, and federal government policies and funding. *ANS*

860328. Jorgensen, Joseph C. "Federal policies, American Indian politics and the 'New Federalism'." *American Indian Culture and Research Journal* 10, no. 2 (1986): 1-13.

The author reviews the history of U.S. government policy towards Indian government and development. Over the last two centuries, the policy has swung back and forth between an emphasis upon strong central tribal government, self-determination and economic expansion on the one hand, and federal or state control, individualism and the use of Indian resources by non-Indians on the other. Over the last several years the Reagan administration has emphasized individual enterpreneurs, drastically cut funding for Indian government and services, but has not yet provided any new funding for individual enterprises. *ANS*

860329. Jull, Peter. "Take the North seriously." *Policy Options* 7, no. 7 (1986): 7-10.

The Northern peoples should be helped to form self governing institutions and enabled to manage local conservation and development.

860330. Jull, Peter. "Norway: A report on current developments in aboriginal policy." *Saskatchewan Indian Federated College Journal* 2, no. 1 (1986): 117-134.

Norway is the only country in the world apart from Canada to have begun a fundamental review of aboriginal rights in relation to national institutions. The Sami people are the original inhabitants of Northern Norway but have no special rights now recognized. The author provides a clear presentation of the historical and political context as well as the social values which are essential to understand the struggle for survival in which the Sami society is engaged.

860331. Lynch, Robert N. "Women in Northern Paiute politics." *SIGNS: Journal Of Women In Culture And Society* 11, no. 2 (1986): 352-366.

860332. Magnuson, Jon. "The other side of Big Mountain." *Christian Century* 103, no. 16 (1986): 463-467.

Probing the effects of the U.S. government's controversial Hopi-Navaho Land Resettlement Act – under which thousands of Navaho people are refusing to be relocated.

860333. Makurin, I. "Strangers on their own land." *International Affairs* 12 (1984): 151-152.

The National Convention of the Republican Party, held in August in Dallas (Texas), has pompously adopted the party's election platform, which was presented as a "programme for the future of America". Its foreign policy section contains a traditional set of demagogic promises to combat for the observance of human rights wherever they are jeopardized, but not in the United States proper. The principal aim of the sponsors of the document is to show the USA as a fervent champion of human rights all over the world and to divert, thereby, the attention from gross and mass violations of those rights in that country, first of all as regards America's indigenous population the Indians.

860334. Manyfingers, Morris Jr. "Determination of Indian band membership: an examination of political will." *Canadian Journal of Native Studies* 6, no. 1 (1986): 63-75.

The concept of Aboriginal citizenship is examined on the basis of three general principles: self-determination, culture and racial preservation. In order for Indian Nations to decide membership to a particular society, Bands must priorize these principles and incorporate them into their own codes of membership. The author suggests that First Nation control of

Band membership should be based on implied self-determination, and on blood quantum and desire to practice membership values.

On examine le concept de la citoyenneté aborigène suivant trois prémisses générales: autodétermination, conservation de la culture et de la race. Pour que les Nations autochtones choisissent l'association avec une société particulière, les Bandes doivent établir leurs priorités suivant les prémisses, et incorporer ces prémisses dans leur propre code de conduite. L'auteur suggère que le contrôle par la Première Nation de l'association avec une bande soit basé sur l'autodétermination sous-entendue, et sur les rapports de sang et le désir de maintenir les valeurs de l'association.

860335. Morgan, Edward M. "Self-government and the constitution: A comparative look at Native Canadians and American Indians." *American Indian Law Review* 12, no. 1 (1984): 39-56.

860336. Ogilvie, M.H. "Evidence – judicial notice – historical facts – Indian treaty rights – R.V. Bartleman." *Canadian Bar Review* 64, no. 1 (1986): 183-205.

860337. Opekokew, Delia. "Self-identification and cultural preservation: A commentary on recent Indian Act ammendments." *Canadian Native Law Reporter* no. 2 (1986): 1-25.

860338. Petershoare, Lillian. "Tlingit adoption practices, past and present." *American Indian Culture and Research Journal* 9, no. 2 (1985): 1-32.

Tlingit Indians traditionally adopted children only within the clan. In the 1980s, many adoptions still take place within the extended family. Prior to the recent enactment of the Indian Child Welfare Act, an overwhelming majority of Tlingit children adopted or fostered through the courts, were placed with non-Native families in other villages. The ICWA has sensitized government workers so that more Tlingit youth are now placed with kinsmen. The author suggests that the previous concept of intra-clan adoption should now be developed as intra-tribal in nature, thus strengthening both tribal government and Tlingit identification. Such a policy would mean the development of an over-all Tlingit identity and tribal government, instead of the resent numerous local governing bodies and local identities. *ANS*

860339. Pobihushchy, S.I. "A perspective on the Indian nations in Canada." *Canadian Journal of Native Studies* 6, no. 1 (1986): 105-128.

However well-intentioned the Penner Report on Indian Self-government appears to be, it has serious weaknesses and is limited in its recommendations. Self-government is recognized only in the political sense and Indian nationhood is denied. The Report misreads history, failing to take into account the conflict of values between the homo-centric Western-oriented Canadian and the ecocentric Indian nations.

Si bonne qu'apparaisse l'intention du rapport Penner sur l'autonomie

des autochtones, le rapport a de graves points faibles et il ne va pas assez loin dans ses recommandations. L'autonomie n'est reconnue que dans le sens politique et l'existence des autochtones en tant que nation est rejetée. Le Rapport lit mal l'histoire, et ne tient pas compte du conflit des valeurs culturelles qui s'établit entre l'homo-centrique occidental canadien et les éco-centriques autochtones.

860340. Robbins, Lynn Arnold. "Upper Skagbit (Washington) and Gambell (Alaska) Indian Reorganization Act governments: Struggles with constraints, restraints and power." *American Indian Culture and Research Journal* 10, no. 2 (1986): 61-73.

Two cases of Indian government under the Indian Reorganization Act are reviewed with some general conclusions. Although the economic situations and personal satisfaction of the two groups varies, it is clear that IRA government means a form of government imposed from above, rather than developed from the people themselves, and a considerable dependence upon other (local, state and federal) governments, for both funding and structure of government. *ANS*

860341. Short, Gloria A. "Self-government and Indian public administration." *Saskatchewan Indian Federated College Journal* 2, no. 2 (1986): 139-146.

In this term paper written for ADMN 228, "Federal Policy and Financial/Administrative Development for Bands," the author applies principles of public administration to the concept of Indian self-government.

860342. Sills, Marc. "Relocation reconsidered: Competing explanations of the Navajo-Hopi Land Settlements Act of 1974." *Journal Of Ethnic Studies* 14, no. 3 (1986): 53-83.

860343. Smith, Benton M. "Business, politics and Indian land settlements in Montana." *Canadian Journal of the West* 20, no. 1 (1985): 45-64.

860344. Stonechild, A. Blair. "The uprising of 1885: Its impacts on Federal/Indian relations in Western Canada." *Saskatchewan Indian Federated College Journal* 2, no. 2 (1986): 81-96.

Indian involvement in the Northwest Rebellion of 1885 brought to light serious deficiencies in the relationship between Indians and the Canadian Government after the signing of the Numbered Treaties. The outcome of the Rebellion was disastrous for Indians in terms of punitive measures introduced by government and the historical legacy which they created.

860345. Stull, Donald D., Jerry A. Schultz, and Ken Cadue, Sr. "Rights without resources: The rise and fall of the Kansas Kickapoo." *American Indian Culture and Research Journal* 10, no 2 (1986): 41-59.

The authors examine the Kickapoo Tribe of Kansas in terms of the Indian Self-Determination and Education Assistance Act of 1975. The Tribe

first thrived, then suffered between 1972 and 1984. One factor appears to have been the increased dependence of the Kickapoo upon the federal government and its funding in its attempts to achieve self-determination. Other factors include the policy of tribal leaders of working around rather than through the federal bureaucracy, and the gradual entrenchment of tribal government. *ANS*

860346. Ulmer, Mark "Tribal property: Defining the parameters of the federal trust relationship under the Non-Intercourse Act: Catawba Indian tribe v. South Carolina." *American Indian Law Review* 12, no. 1 (1984): 101-146.

Catawba Indian Tribe v. South Carolina represents a classic case of first impression for the federal courts in determining the effects of a termination act upon an Indian tribe's standing to sue under the Non-Intercourse Act. Each termination act was executed for a particular purpose, focusing on the circumstances of the tribe in question. However, because our system of jurisprudence has not been afforded many opportunities to test the legal effect of these acts, great care must be taken to ensure that the intent of Congress is enforced, particularly where the terms of the statute are highly ambiguous and subject to erroneous interpretation.

860347. Weaver, Sally M. "Indian policy in the new Conservative Government, Part I: The Nielsen Task Force of 1985." *Native Studies Review* 2, no. 1 (1986): 1-43.

In the spring of 1985, a major controversy erupted over Indian policy in the new Conservative government. The conflict arose when confidential information from the cost-cutting Nielsen Task Force on Native programs contradicted recent public statements by the Prime Minister, raising serious questions about the government's integrity in dealing with Indian people. This paper attempts to provide an overview of Indian policy developments in the new government by examining the recommendations of Nielsen's task force in the context of recent policy initiatives. The paper argues that although the Prime Minister sought "a fresh start" to issues, the cabinet received old bureaucratic advice from the task force which was incompatible with innovative approaches being developed by the Minister of Indian Affairs. In short, two competing and irreconcilable paradigms exist in the Indian policy field. Part I of the paper summarizes the recommendations of Nielsen's task force and the policy content of the ensuing controversy.

860348. Weaver, Sally M. "Indian Policy in the new Conservative Government, Part II: The Nielsen Task Force in the context of recent policy initiatives." *Native Studies Review* 2, no. 2 (1986): 1-45.

In the spring of 1985, a major controversy erupted over Indian policy in the new Conservative government. The conflict arose when confidential information from the cost-cutting Nielsen Task Force on Native programs contradicted recent public statements by the Prime Minister, raising se-

rious questions about the government's integrity in dealing with Indian people. This paper attempts to provide an overview of Indian policy developments in the new government by examining the recommendations of Nielsen's task force in the context of recent policy initiatives. The paper argues that although the Prime Minister sought "a fresh start" to issues, the cabinet received old bureaucratic advice from the task force which was incompatible with innovative approaches being developed by the Minister of Indian Affairs. In short, two competing and irreconcilable paradigms exist in the Indian policy field. Part II of the paper places the task force paradigm in the context of recent policy initiatives, especially those of the Minister of Indian Affairs. The paper concludes with observations on the current status of policy reforms.

Section 4

Linguistics

860401. Bricker, Victoria R. "Noun incorporation in the Dresden Codex." *Anthropological Linguistics* 27, no. 4 (1985): 413-423.

The hieroglyphic clauses in the two almanacs in the middle of pages 13 to 16 of the Dresden Codex contain seven examples of noun incorporation employing Yucatecan principles of verbal inflection and word order. Two root transitives appear in stems with incorporated nouns, in one case with both imperfective and perfective inflections, and the contrast between perfective verbs, with and without noun incorporation, is also exemplified.

860402. Buckley, Thomas. "Lexical transcription and archaeological interpretation: A rock feature complex from Northwestern California." *American Antiquity* 51, no. 3 (1986): 617-618.

This comment responds to Joseph L. Chartkoff's 1983 article, "A Rock Feature Complex from Northwestern California" (*American Antiquity* 48:745-760). Chartkoff describes two sorts of rock enclosures, identifying them both by a single Yurok-English name. The comment points out there are at least two distinct words for such enclosures in the Yurok language, and that this linguistic evidence supports Chartkoff's hypothesis that the two sorts of rock features may be historically or ethnographically distinct.

860403. Closs, Michael P. "Orthographic conventions in Maya writing: The rule of phonetic complementation." *Anthropological Linguistics* 28, no. 2 (1986): 229-252.

This paper summarizes several orthographic conventions pertaining to the usage of phonetic signs in Maya writing. These conventions have been recognized during the last twenty-five years and have been validated by their utility in resolving problems in Maya glyph decipherment. The paper proposes a new convention, termed the Rule of Phonetic Complementa-

tion. The rule does not bring any additional cognitive dimension to Maya writing. However, it is productive in two senses. First, it reduces the degree of polyvalence in Maya writing. At times, what might appear as two distinct linguistic values for the same sign can be related by the Rule of Phonetic Complementation. Second, the convention provides an additional mechanism by which phonetic signs may be derived from logographic signs.

860404. Greenfeld, Philip J. "What is grey, brown, pink, and sometimes purple: The range of "wild-card" color terms." *American Anthropologist* 88, no. 4 (1986): 908-915.

860405. Harris, Barbara P. "Klahowiam MR SMIS: Context of culture as a factor in the interpretation of a Chinook jargon text." *Anthropological Linguistics* 27, no. 3 (1985): 303-317.

Meaning in pidgin languages is heavily dependent on extra-linguistic factors, one of the most important being the immediate physical and social context of the utterance. Considerable difficulty is therefore experienced when trying to achieve a satisfactory interpretation of a text that is distant not only in space but in time. The translator must use every possible means of discovering the details of the social, geographical and historical background of the document in order to resolve ambiguities both lexical and structural. A letter written over a century ago in Chinook Jargon is examined in detail as a case in point.

860406. Hedican, Edward J. "The evolution of Apache-Athapaskan sibling terminology: A reconsideration." *Western Canadian Anthropologist* 3 (1986): 1-18.

The unusual pattern of Apachean double sibling classification is discussed and several suggestions are made to account for this phenomenon. One of these concerns the likely paths of evolution from a Na-Dene prototype for sibling terminology. Other suggestions concern various aspects of Apachean social organization which are seen to influence the ways in which siblings are classified, such as avoidance relationships, authority and control mechanisms among siblings, and marriage practices relating to sororal polygyny.

This paper is also a critical reappraisal of Hoijer's (1956) reconstruction of Proto-Athapaskan sibling terminology. An alternative model is presented which, it is argued, is more consistent with currently available linguistic and ethnographic evidence. This new interpretation is also compared with various existing theories concerning Apache-Athapaskan kinship terminology, which provides a basis for reconsidering the various theoretical positions in this fifty year old controversy.

860407. Martin, Laura. "Eskimo words for snow: A case study in the genesis and decay of an anthropological example." *American Anthropologist* 88, no. 2 (1986): 418-422.

860408. Proulx, Paul. "The semantics of Yurok terms referring to water." *Anthropological Linguistics* 27, no. 4 (1985): 353-362.

Because of the importance of water – notably the Klamath River and its tributaries – to the Yurok, they have many ways of making reference to it. They may focus on its dimensions, its characteristics, or its nature as a medium with respect to which other entities are located or act. In addition, many actions are seen in cultural context as normally taking place under, on, or over water. The relatively elaborate morphological machinery for classifying water can also be extended to other culturally less salient entities which are seen as sharing some of its attributes (such as dimensions, uncountability, or simply being identifiable mediums).

860409. Robinson, Patricia. "Model with dichotomous endogenous variables." *American Sociological Review* 50 (1985): 515-529.

This paper is an application of a method recently developed by Heckman and McCurdy (1984) to estimate a simultaneous-equations model with dichotomous endogenous variables. The substantive issue is the determinants of native-language maintenance among the Canadian Indian population. A simultaneous-equations model in which retention of an Indian mother tongue and various aspects of labor-force activity have reciprocal effects is contrasted with a model in which both language retention and economic activity are determined jointly by background characteristics such as education. Results support the latter model. This suggests that attempts to improve the economic conditions of native Indians (for example, by increasing education levels) may have a cost in terms of cultural maintenance.

860410. Rushforth, Scott. "Some directive illocutionary acts among the Bear Lake Athapaskans." *Anthropological Linguistics* 27, no. 4 (1985): 387-411.

To understand directive illocutionary acts among the Athapaskan-speaking Bear Lake Indians a great deal must be known about their mutually shared cultural beliefs. These provide a context within which indirect and implicit acts are preferred and within which conversational cooperation implies different things for different kinds of participants.

860411. Shaul, David Leedom. "Linguistic adaptation and the Great Basin." *American Antiquity* 51, no. 2 (1986) 415-16.

It has been proposed that the spread of the Numic languages (and peoples) across the Great Basin from their California homeland correlates with a shift archaeologically in the area from a hunting focus to a seed-gathering focus, and that this shift may represent a Numic replacement of the non-Numic hunters. The actual linguistic adaptations of attested foraging groups contradict this idea: linguistic homongeneity will persist over large areas where a foraging economy is practiced. This is due partly to the incest taboo (the local social organization is a form of biological family) and partly to the adaptive advantage a mutually intelligible language gives

foragers when food resources fail and the local group is dispersed among kin. Linguistic diversification among foragers is maladaptive, and dialect chains among foragers may persist through millennia over vast areas. Technological shifts could easily diffuse through such networks.

860412. Weller, Susan C., and Charles H. Buchholtz. "When a single clustering method creates more than one tree: A reanalysis of the Salish languages." *American Anthropologist* 88, no. 3 (1986): 667-673.

860413. Woolford, Ellen. "The distribution of empty nodes in Navajo: A mapping approach." *Linguistic Inquiry* 17, no. 2 (1986): 301-330.

The addition of mapping to the set of subsystems in Universal Grammar (binding, bounding, control, etc.) is motivated by otherwise unexplained restrictions on the positions of empty nodes in Navajo, English, French, Toba Batak, and Modern Irish. The fact that the positive evidence for the restrictions produced by mapping in three of these languages (English, French, and Modern Irish) that would be available to a language learner is so very slim strongly suggests that mapping is one of the innate assumptions that the language learner begins with. The parameter of the direction of mapping appears to be determined by the position of heads relative to complements. Right-headed languages map right to left within each mapping domain; left-headed languages map left to right.

The expected association of a lexical item and a terminal node can be blocked if their features do not match. A mismatch of case appears to block mapping universally, but children may have to learn whether certain other sorts of feature clashes such as [+ animate] override mapping in their language.

Section 5

Native Culture–Expressive

860501. Anderson, Marcia, and Kathy Hussey-Arntson. "Ojibwe bandolier bags in the collection of the Minnesota Historical Society." *American Indian Art Magazine* 11, no. 4 (1986): 46-60.

Presents an overview of some of the nearly one hundred beaded bandolier bags and related objects in the collections of the Minnesota Historical Society, nearly all of which are Ojibwe, and outlines some of the features that characterize bags made during different periods of time.

860502. Anthony, Geraldine. "Coulter's Riel: A reappraisal." *Canadian Drama* 11, no. 2 (1985): 321-328.

860503. Beidler, Peter G. "The Indian half-breed in turn of the century short fiction." *American Indian Culture and Research Journal* 9, no. 1 (1985): 1-12.

The author reviews short stories concerned with Indians, published between 1880-1910 seeking information about the attitudes of Whites towards Native people. The character analysis of these stories shows that writers tended to portray Metis, or mixed-blood people, positively to the extent that they resembled presumed White characteristics, and negatively if they exhibited presumed Native characteristics. These early writers clearly indicated that becoming "White" was desirable progress, and that all Indians had that potential. *ANS*

860504. Berlo, Janet Catherine. "Recent scholarship on Northwest Coast Indian art." *American Indian Quarterly* 10, no. 2 (1986): 119-126.

860505. Blackman, Margaret B., and Edwin S. Hall, Jr. "Snakes and clowns: Art Thompson and the westcoast heritage." *American Indian Art Magazine* 11, no. 2 (1986): 30-45.

Presents an overview of the principles of Westcoast art as well as a more detailed examination of Art Thompson, a Westcoast artist from Nitinaht, British Columbia, who has been in the forefront of the revitalization of this underappreciated Northwest Coast art tradition.

860506. Bol, Marsha Clift. "Lakota women's artistic strategies in support of the social system." *American Indian Culture and Research Journal* 9, no. 1 (1985): 33-51.

Lakota art strongly supported the social system, with major social statements often requiring giveaways. The preponderance of fine garments given away were produced by women, and these were important in maintaining the basic values of Lakota society in the pre-reservation period. During the reservation period, when male activities were changed dramatically and children were sent to residential schools, women's artistic efforts became even more significant in defining and protecting the ethnic boundaries of the Lakota from encroachment by the outside world. *ANS*

860507. Breunig, Robert, and Erin Younger. "The second biennial Native American Fine Arts Invitational." *American Indian Art Magazine* 11, no. 2 (1986): 60-77.

Illustrates the work of eleven artists who participated in the Heard Museum's Second Biennial Native American Fine Arts invitational show, each work accompanied by a short biography of and statement by the artist.

860508. Carr, Helen. "The myth of Hiawatha." *Literature & History* 12, no. 1 (1986): 58-78.

860509. Davis, Ann, and Robert Thacker. "Pictures and prose: Romantic sensibility and the Great Plains in Catlin, Kane, and Miller." *Great Plains Quarterly* 6, no. 1 (1986): 3-20.

860510. Dittemore, Diane D. "Pima Indian beaded baskets in the Arizona State Museum." *American Indian Art Magazine* 12, no. 1 (1986): 46-53.

Describes and illustrates the sixteen Pima beaded baskets in the collection of the Arizona State Museum, University of Arizona, Tucson, suggesting that while such baskets might have been woven fifty years ago in response to demand from tourists, they can be appreciated today both for their aesthetic appeal and the questions they raise about bead types.

860511. Evans, Walter. "Comanches and civilization in Donald Barthelme's 'The Indian uprising'." *Arizona Quarterly* 42, no. 1 (1986): 45-51.

860512. Fane, Diana. "Curator's choice exhibition: Indian pottery of the American Southwest." *American Indian Art Magazine* 11, no. 2 (1986): 46-53.

Presents some of the highlights of the Brooklyn Museum's Exhibition, "Indian Pottery of the American Southwest," which included sixty-nine pieces documenting the evolution of Pueblo ceramic art from the tenth to the twentieth centuries, and illustrating the evolution of the museum's collection in the first part of this century.

860513. Frison, George C., James M. Adovasio, and Ronald C. Carlisle. "Coiled basketry from Northern Wyoming." *Plains Anthropologist* 31, no. 112 (1986): 163-168.

860514. Garay, Kathleen. "John Coulter's Riel: The shaping of 'A myth for Canada'." *Canadian Drama* 11, no. 2 (1985): 293-309.

860515. Gershman, Darryl. "Masks." *Beaver* 66, no. 4 (1986): 16-21.

"Masks", a special color pictorial, is a collection of paintings of traditional Northwest Coast Indian masks against natural West Coast backgrounds by artist Pauline Wheeler. The masks featured in this collection represent a number of Northwest Coast Indian societies including the Salish, Tsimshian, Tlingit and Kwakuitl. *ANS*

860516. Gilberg, Rolf. "A Sauk Chief's gift: The complete costume of Moses Keokuk." *American Indian Art Magazine* 12, no. 1 (1986): 54-64.

Provides a detailed description as well as an illustration of each of the various items which comprise a complete outfit of the Sauk chief Moses Keokuk, which was given in 1860 to the Royal Ethnographic Museum (now the National Museum of Denmark) in Copenhagen.

860517. Grant, Agnes. "Native literature: The forgotten dimension." *Saskatchewan Indian Federated College Journal* 2, no. 2 (1986): 97-114.

The author denounces and explains the blatant absence of Indian/Native literature in Canadian school curricula. The unique richness of the myths alive in this literature is examined. Examples of this unique literature are analyzed with reference to reverence for words, sense of place and dependence on that sense, importance of ritual, affirmation of the need for community and different world view.

860518. Hamell, George R. "Strawberries, floating islands, and rabbit captains: Mythical realities and European contact in the northeast during the sixteenth and seventeenth centuries." *Journal of Canadian Studies* 21, no. 4 (1986): 72-94.

Fundamental concepts, themes, and dramatis personae from Northeastern Woodland Indian myth are reviewed for their insights into the archaeological, ethnological, and historical records of Indian-European contact and the contact fur trade. This paper briefly reviews the cognitive role of colour in categorizing and semantically charging Indian biosocial experience; the consequent isomorphism of Indian aesthetic and ideational interests and values in material substances which manifest these colours;

the Indian concept of wealth as well-being, of which these substances are primary material expressions; and finally, the traditional ascription of such wealth to under-(water) world sources and keepers. These mythical realities – as paradigms for behaviour – are then compared for their congruence and interpretive value to the archaeological, ethnological, and historical records of the contact period fur trade.

Le présent texte examine des idées, des thèmes, et des personnages du base de la part du mythe amérindien des bois du nord-est pour ce qui est des aperçus qu'ils prennent des enregistrements archéologiques, ethnologiques et historiques des rapports entre les Européens et les Amérindiens ainsi que du commerce de fourrures par contact. Il passe brièvement en revue la part cognitive de la couleur en ce qui concerne le classement et l'étymologie de l'expérience biosociale des Amérindiens; l'isomorphisme conséquent des intérêts et des valeurs, pour ce qui est du l'esthétique et de l'idéation amérindiennes en matière de substances matérielles; le concept amérindien de la richesse comme le bien-être, dont ces substances sont des expressions matérialistes Jélémentaires; et enfin l'attribution traditionnelle d'une telle richese à des gardiens du monde sous-marin. Et puis ces réalités mythiques – en tant que modèles pour le comportement – sont comparées pour ce qui est de leur conformité avec, ainsi que leur valeur interprétive pour les archives archéologiques, ethnologiques et historiques du commerce de fourrures de la période de rapport.

860519. Harrison, Julia D. "Metis: A Glenbow Museum Exhibition." *American Indian Art Magazine* 11, no. 2 (1986): 54-59.

Provides information about an exhibition of Metis material organized by the Glenbow Museum, Calgary, in honor of the one-hundredth anniversary of the Northwest Rebellion, the Metis' last nineteenth century attempt to gain recognition from the Canadian government.

860520. Hatton, Orin T. "In the tradition: Grass dance musical style and female pow-wow singers." *Ethnomusicology* 30, no. 2 (1986): 197-222.

860521. Hymes, Dell. "Language, memory, and selective performance: Cultee's 'Salmon's Myth' as twice told to Boas." *Journal Of American Folklore* 98, no. 390 (1985): 391-434.

860522. Ivory, Carol S. "Northwest Coast uses of Polynesian art." *American Indian Culture and Research Journal* 9, no. 4 (1985): 49-66.

The author reports on a number of artifacts found on the Northwest Coast of North America which are clearly Polynesian in origin. Some of these objects were used by Indians, as in two gorgets and some clubs. These objects demonstrate that people of the coast were in contact with Polynesians, and that they were open to aspects of Polynesian, as well as European, cultures. *ANS*

860523. Jett, Stephen C., and Peter B. Moyle. "The exotic origins of fishes depicted on prehistoric mimbres pottery from New Mexico." *American Antiquity* 51, no. 4 (1986): 688-720.

A variety of fishes is depicted on Classic Mimbres figurative pottery of ca. A.D. 950-1150. Bowl paintings show fishing scenes and equipment. We have tentatively identified depictions of 20 fish taxa, 18 of which are of marine origin. The suite of species suggests a provenience in the Gulf of California, near Guaymas, Sonora. Mimbres traders apparently traveled 1,500 km from New Mexico's Mimbres Valley to the Gulf and back, probably to obtain shells and other materials for home use and for commerce.

860524. Johnson, Chris. "Ned Kelly: Australia's theatrical Louis Riel." *Canadian Drama* 11, no. 2 (1985): 310-320.

860525. Lanford, Benson L. "The Southwest Museum." *American Indian Art Magazine* 12, no. 1 (1986): 30-37.

Offers an overview of the history of the Southwest Museum in Los Angeles, detailing the development of – and illustrating pieces from – the museum's Native American collections.

860526. Lanford, Benson L. "Great Lakes woven beadwork: An introduction." *American Indian Art Magazine* 11, no. 3 (1986): 62-77.

Presents an overview of woven beadwork of the Great Lakes region, focussing in particular on small, complex geometric woven beadwork motifs and their possible antecedents in other art forms.

860527. Lessard, F. Dennis. "Great Lakes Indian 'loom' beadwork." *American Indian Art Magazine* 11, no. 3 (1986): 54-61.

Analyzes and illustrates a number of the techniques used to produce Great Lakes woven beadwork, shedding some light on the differences in very similar looking techniques.

860528. Lincoln, Kenneth. "Tai-me to Rainy Mountain: The makings of American Indian literature." *American Indian Quarterly* 10, no. 2 (1986): 101-118.

860529. Malloy, Mary. "Souvenirs of the fur trade 1799-1832: The Northwest Coast Indian collection of the Salem East India Marine Society." *American Indian Art Magazine* 11, no. 4 (1986): 30-35.

Highlights some of the items, now in the Peabody Museum of Salem, which were collected by members of the East India Marine Society, an organization of sea captains from Salem, Massachusetts, formed in 1799.

860530. McKenzie, James. "Lipsha's good road home: the revival of Chippewa culture in *Love Medicine*." *American Indian Culture and Research Journal* 10, no. 3 (1986): 53-63.

Many reviews of Louise Erdrick's novel *Love Medicine* have interpreted

it in terms of racial and sexual stereotypes, and have accepted it as documentary evidence of Chippewa life. The author examines the character and movement of the book, however, and concludes that in fact it celebrates "the collective wealth of the Chippewa nation, a culture still present in the face of several centuries of murderous opposition." *ANS*

860531. Morris, C. Patrick. "Monster slayer among the upland Yumans: A folk theory on the evolution of hunting cultures." *American Indian Quarterly* 10, no. 3 (1986): 199-212.

860532. Pēna, Manuel. "Ethnicity and class in Texas-Mexican music (two styles in the form of a pair)." *Ethnomusicology* 29, no. 1 (1985): 29-55.

860533. Penney, David W. "The origins of an indigenous Ontario arts tradition: Ontario art from the late archaic through the woodland periods, 1500 B.C.-A.D. 600." *Journal of Canadian Studies* 21, no. 4 (1986): 37-55.

The arts tradition of the Middle Woodland period (200 BC-AD 400) established many of the underlying iconographic concepts that informed much of the native art central and eastern North America thereafter. Although the ancient Indians of Ontario participated only marginally in the far-flung exchange networks and complex ceremonialism that characterized this period, their art work indicates conceptual and stylistic relationships with the stronger art traditions of the North American midwest and southeast. With the increasing scope of Ontario native arts during the late prehistoric and historic periods, this link with the ancient foundations established during the Middle Woodland period becomes clearer. This paper examines the artistic historical relationships between the native arts of Ontario and the first great fluorescence of artistic activity in North America during the Middle Woodland period.

Les traditions des beaux-arts de la période du Moyen Boisé (de l'an 200 avant J.-C. à l'an 400 aprés J.-C.) engendrèrent bien des concepts iconographiques de fond qui renseignèrent par la suite bien des arts aborigènes de l'Amérique du Nord centrale et orientale. Bien que les Indiens anciens de l'Ontario n'aient participé qu'en marge aux chaines du change très étendues et au cérémonialisme complexe qui caractérisaient cette époque, leurs oeuvres d'art dénotent des rapports conceptuels et stylistiques avec les traditions plus fortes de l'art de l'ouest central et du sudest de l'Amérique du Nord. Etant donné le domaine croissant des arts aborigènes pendant les périodes préhistoriquie et historiques, ce lien avec les fondations anciennes créée au cours de la période du Pays Boisé central se clarifie. Le présent texte examine les rapports artistiques historiques entre les arts aborigènes de l'Ontario et la première grande fluorescence d'activité artistique en Amérique du Nord dans le courant de la période du Moyen Boisé.

860534. Phillips, Ruth B. "Jasper Grant and Edward Walsh: The gentleman-soldier as early collector of Great Lakes Indian art." *Journal of Canadian Studies* 21, no. 4 (1986): 56-71.

Colonel Jasper Grant's early nineteenth-century collection of Indian objects from southern Ontario offers an unusual opportunity to examine Great Lakes Indian art on the eve of the European settlement of Ontario. Beyond the intrinsic interest of its parts, the collection can be used to illustrate the viability of applying art historical methods to historic period Woodlands Indian art. Considerable documentation exists for the Grant collection in the form of official military records and private correspondence. It is thus possible to determine quite closely the geographical provenance of the objects. Ethno-historical information and early nineteenth century pictorial representation may then be used to interpret the functional context of the objects and their stylistic and iconographic features.

La collection du Colonel Jasper d'objets amérindiens de l'Ontario du sud de début du dixneuvième siècle offre une occasion peu ordinaire d'examiner l'art amérindien des Grands Lacs à la veille de l'établissement européen de l'Ontario. Au-delà de l'intérêt intrinsèque de ses parties, la collection peut servir à éclairer la viabilité d'appliquer des méthodes tirées de l'histoire de l'art à l'art amérindien du Moyen Boisé. Il y a bien de documentation de la collection Grant sous forme d'archives militaires officielles et de correspondance privée. Il est donc possible de déterminer bien clairement l'origine géographique des objets. On peut donc user d'information ethno-historique et de représentation illustrée du début du dix-neuvième siècle pour interpréter le contexte fonctionnel des objets ainsi que leurs traits stylistiques et iconographiques au début du dix-neuvième siècle.

860535. Pohrt, Richard A. "Nineteenth century Michigan Chippewa costume: Photographs of David Shoppenagons." *American Indian Art Magazine* 11, no. 3 (1986): 44-53.

Examines the surviving photographs of David Shoppenagons of the Saginaw band of Chippewa, which date from 1870 to 1911 and which show some surprisingly fine examples of native apparel.

860536. Prentice, Guy. "An analysis of the symbolism expressed by the Birger figurine." *American Antiquity* 51, no. 2 (1986): 239-266.

During the field season of 1979 a bauxite statuette known as the Birger figurine was uncovered at the BBB Motor site, a Middle Mississippian ceremonial site on the outskirts of Cahokia. A comparison of the figurine's compositional elements with characteristics ascribed to fertility goddesses in the myths of several historic eastern North American tribes suggests that the Birger figurine's symbolism shares many of the concepts associated with various historic fertility deities, and that it represents a Mississippian version of the Earth-Mother.

860537. Roudsepp, Enn. "The Native press in Canada." *Saskatchewan Indian Federated College Journal* 2, no. 1 (1986): 69-84.

This article describes and analyzes most print communication initiatives taken by Indian and Native groups as well as by the Department of

Indian Affairs over the past decade. It was prepared for presentation to the Canadian Communication Association in June of 1984. It was submitted to both the *SIFC Journal* and the *Canadian Journal of Communication.* Both journals agreed to publish it and acknowledge the other publication. The *Canadian Journal of Communication* published Mr. Roudsepp's article in its most recent issue.

860538. Sevilland, Mando. "Interpreting Native American literature: An archetypal approach." *American Indian Culture and Research Journal* 10, no. 1 (1986): 1-12.

The author argues for a plurality of interpretations of Native literature, in opposition to Paula Gunn Allen's call for analysis and interpretation by what he calls "ethnic analysis." He analyses one Hopi story in terms of archetypes, and points out the ready availability of Native literature to researchers. He states that while non members of a culture may not fully appreciate a language, they can in fact respond to archetypes, for they are universal. *ANS*

860539. Schneider, Jack W. "She-men, he-women, and clowns: Berdaches, manly hearted women, and contraries among the Plains Indians." *South Dakota Review* 24, no. 4 (1986): 133-147.

860540. Scholar, Michael. "Beyond Batoche: The playwright in mid-career." *Canadian Drama* 11, no. 2 (1985): 329-339.

860541. Schöler, Bo. "Literature and politics among North American Indians." *IWGIA Newsletter* no. 48 (1986): 78-110.

860542. Shalinsky, Audrey C. "Ritual pageantry in the American west: A Wyoming case study." *Great Plains Quarterly* 6, no. 1 (1986): 21-33.

860543. Simpson, Janice C. "Healing the wound: Cultural compromise in D.C. Scott's 'A Scene at Lake Manitou'." *Canadian Poetry* no. 18 (1986): 66-76.

860544. Stott, Jon C. "Form, content, and cultural values in three Inuit (Eskimo) survival stories." *American Indian Quarterly* 10, no. 3 (1986): 213-226.

860545. Sullivan, Sherry. "The literacy debate over 'the Indian' in the nineteenth century." *American Indian Culture and Research Journal* 9, no. 1 (1985): 13-31.

A review of nineteenth century American writing shows that only a small portion of the faction presenting views of native people can be characterized as of the "Indian-hater" genre. It was an extreme genre which countered the sentimental Romantic views prevailing at the time. This literacy debate – sentimental vs. savage perspectives – reveals a shared cluster of fears and doubts about the effects of "the civilizing process." *ANS*

860546. Taylor, Colin. "Catlin's portrait of Iron Horn: An early style of Blackfeet shirt." *Plains Anthropologist* 31, no. 114 (1986): 265-280.

This paper considers a rather unusual style of Northern Plains Indian decorated shirt which was first illustrated by George Catlin when he visited the Blackfeet Indians at Fort Union in the summer of 1832. Particular attention was drawn to this style when the artist William Fisk showed Catlin himself wearing such a shirt in a portrait executed in London in 1849. The distinguishing feature of such garments is the use of a large rectangular quilled element to decorate the chest and back. The paper puts on record the 11 known extant shirts of this style which have been found in North American and European collections and focuses particular attention on those which appear to have substantial documentation. Additionally, previously unpublished observations by J.C. Ewers on this shirt style derived from his fieldwork amongst the Blackfeet in the 1940s and communicated to the writer some 30 years ago have been utilized. Tentative conclusions assign a Blackfeet origin to such garments.

860547. Taylor, J. Garth. "Assiginack's canoe." *Beaver* 66, no. 5 (1986): 49-53.

Jean-Baptiste Assiginack, an Ottawa chief and veteran of the War of 1812, drew upon his own experience to create a unique historical document; a three foot long early nineteenth century war canoe model complete with carved wood crew figures. In addition to being an important source of ethnographic detail, the war party acquires historical value from the fact that the carved figures represent real chiefs and warriors. Fascinating biographical details are given about the different paddles and a short biography about Assiginack concludes this article. *ANS*

860548. Turpin, Solveig A. "Toward a definition of a pictograph style: The lower Pecos bold line geometric." *Plains Anthropologist* 31, no. 112 (1986): 153-162.

Abstract linear designs found at 14 sites surrounding the confluence of the Pecos River and Rio Grande form the basis for the definition of a new pictograph style, the Lower Pecos Bold Line Geometric. Based on superimposition and relative preservation, the geometrics are relatively late in the long sequence of pictography in this region, following the fluorescence of the classic Pecos River style. Although some of the most elaborate designs are painted around the mouths of seep springs, no demonstrable interpretation of the majority of the symbols is confirmed by the known distribution of various design elements. This definition of style should enable researchers to detect additional examples, leading to a more secure dating and providing a cultural context for the art.

860549. Vastokas, Joan M. "Native art as art history: Meaning and time from unwritten sources." *Journal of Canadian Studies* 21, no. 4 (1986): 7-36.

Investigation of prehistoric and post-contact art of native North America presents new challenges to art history. Current theory and method in the discipline are inadequate to the task of reconstructing both the chronology and cultural meanings of especially prehistoric art. Although other circumstances have their role to play in the neglect of native art history by the discipline, it is largely the lack of written documents which poses the greatest difficulty. The methodological position that an authentic and valid art "history" requires the support of written records, however, is no longer tenable.

L'enquéte sur l'art préhistorique et post-contact de l'Amérique du Nord natale produit de nouvells gageures pour ce qui est de l'histoire de l'art. La théorie et la méthode courantes dans la discipline sont insuffisantes pour ce qui est du travail nécessaire pour reconstruire la chronologie et le sens culturel de l'art surtout préhistorique. Bien que d'autres circonstances aient leur rôle à jouer en ce qui concerne le manque d'égards de la part de la discipline pour ce qui est de l'histoire de l'art indigène, c'est en grande partie le manque de documents écrits qui pose la plus grande difficulté. Et pourtant l'attitude méthodologique qu'une "histoire" authentique et valable de l'art a besoin de l'appui d'archives écrites n'est plus soutenable.

860550. Vizenor, Gerald. "Bone courts: The rights and narrative representation of tribal bones." *American Indian Quarterly* 10, no. 4 (1986): 319-332.

860551. Whiteford, Andrew Hunter. "The origins of Great Lakes beaded bandolier bags." *American Indian Art Magazine* 11, no. 3 (1986): 32-43.

Describes a small group of four, stringly similar, bandolier bags, which are of special importance because of their style, possible documentation and early dates, and then relates the bags to other, earlier styles of shoulder bags.

860552. Wright, Robin K. "The depiction of women in nineteenth century Haida argillite carving." *American Indian Art Magazine* 11, no. 4 (1986): 36-45.

Discusses the depiction of women in nineteenth century Haida carvings, as well as other art forms, in relationship to the evolution of carving styles and the cultural changes that were affecting the Haida people during this period of time.

860553. Wyman, Max. "New dawn at Skidegate." *Beaver* 66, no. 3 (1986): 48-56.

Artist Bill Reid is widely credited with the revival of West Coast Haida traditional art and a resurgence of Haida culture which the artist himself denies. Reid and his followers create living artforms that remain faithful to their origins yet provide valid expression for contemporary creators through careful innovations in the areas of techniques and subtle modifications to

such design elements as proportion and symmetry. Reid, a former CBC announcer and now master artist, carved a totem pole in his mother's home community of Skidegate and recently supervised the carving of a fifty foot traditional Haida canoe which sailed from Skidegate to Expo 86 in Vancouver. *ANS*

Section 6

Native Culture–Material

860601. Anderson, Duane C. "The Witrock excavations: Implications for the study of culture process within the initial variant of the middle Missouri tradition." *North American Archaeology* 7, no. 3 (1986): 215-241.

The Witrock National Historic Landmark site is a fortified Mill Creek village in northwest Iowa. Although it has been excavated on four occasions, detailed reports on the two most extensive projects have only recently been made available. The purpose of this article is to utilize data derived from the Witrock site to inform models of Mill Creek midden formation and Mill Creek culture process recently proposed by Anderson (1985a; 1985b). The article concludes that 1) the Witrock midden resulted from the "banked house" method of trash dispersal; 2) a series of changes are warranted in Anderson's model of Mill Creek culture process; and 3) the Mill Creek model has a bearing on our understanding of the entire Initial Variant of the Middle Missouri Tradition.

860602. Bleed, Peter. "The optimal design of hunting weapons: Maintainability or reliability." *American Antiquity* 51, no. 4 (1986): 737-747.

Design engineers share archaeologists' interest in material culture, but unlike archaeologists, engineers have developed concepts for determining the suitability of technical systems to perform specific tasks. Given the difficulty archaeologists face in developing theories of material culture, the author suggests that guiding principles of engineering design offer potentially useful insights.

In this article he discusses two design alternatives for optimizing the availability of any technical system – reliability and maintainability. Reliable systems are made so that they can be counted on to work when needed. Maintainable ones can easily be made to function if they are broken or not appropriate to the task at hand. Because these design alternatives have

markedly different optimal applications and observably different physical characteristics, archaeologists can link the design of prehistoric weapons to environmental constraints and to specific hunting strategies. Ethnographic examples indicate that primitive hunters do use both reliable and maintainable systems in optimal situations.

860603. Cartledge, Thomas R. "Obsidian hydration dating of the desert culture of the coconino plateau." *Kiva* 52, no. 1 (1986): 3-21.

Obsidian hydration dating has been used in past attempts to date preceramic Desert culture occupation of the Coconino Plateau just south of Grand Canyon. The use of this technique is critically examined, and it is argued that, due to inappropriate application of the technique, neither the cultural phases proposed for the area nor the attributes said to characterize each phase are valid. The current status of dating the Coconino Plateau Desert culture is reviewed, and suggestions are made regarding acceptable application of obsidian hydration dating as a means of establishing a preceramic chronology for the area.

860604. Christenson, Andrew L. "The identification and study of Indian shell middens in eastern North America 1643-1861." *North American Archaeologist* 6, no. 3 (1985): 227-243.

Although the interest in shell middens in North America is often traced to reports of the discoveries in Danish kjoekkenmoeddings in the mid-nineteenth century, extensive shell midden studies were already occurring on the East Coast by that time. This article reviews selected examples of this early work done by geologists and naturalists, which served as a foundation for shell midden studies by archaeologists after the Civil War.

860605. Dahlin, Bruce H., and William J. Litzinger. "Old bottle, new wine: The function of Chultuns in the Maya lowlands." *American Antiquity* 51, no. 4 (1986): 721-736.

Prior research on the function of shoe-shaped chultuns found in the southern Yucatan peninsula has focused on their use for household level storage of dry foodstuffs. We found that inter- and intra-site distribution patterns of chultuns do not support the household storage hypothesis. At Tikal only 20-25% of the household had chultuns, and most of these households had two or more chultuns. We believe the distributional data suggest that chultuns were associated with a cottage-level industry in the context of a vending economy. Because the internal environment of chultuns appears favorable for conducting fermentations, we propose that they were used as places to process, and for limited periods to store, fermented foods such as alcoholic beverages and pickled fruits. The greatest demand for chultun products was apparently centered around large urban sites in northeastern Peten and northern Belize where frequent civic/religious festivals encouraged a small to moderate market potential.

860606. Frison, George C., R.L. Andrews, J.M. Adovasio, R.C. Carlisle, and Robert Edgar. "A late paleoindian animal trapping net from Northern Wyoming." *American Antiquity* 51, no. 2 (1986): 352-361.

A net made of juniper (Juniperus sp.) bark cordage and designed for capturing animals the size of deer or mountain sheep has been radiocarbon dated to late Paleoindian times. It was recovered in the Absaroka Mountains of north-central Wyoming and provides insight into prehistoric animal procurement strategies that did not require the use of stone artifacts.

860607. Hally, David J. "The identification of vessel function: A case study from Northwest Georgia." *American Antiquity* 51, no. 2 (1986): 267-295.

Archaeologists now possess the knowledge and techniques necessary to identify pottery-vessel function with a reasonable degree of specificity. This article is intended to demonstrate that capability. The pottery vessel assemblage characteristic of the sixteenth-century Barnett phase in northwest Georgia consists of 13 physically and morphologically distinct vessel types. The mechanical performance characteristics of these vessel types are identified and employed in formulating hypotheses concerning the way vessel types were used. Historic Southeastern Indian food habits are reconstructed from ethnohistorical and ethnographic evidence and employed to refine the vessel-use hypotheses.

860608. Hobler, Philip M. "Measures of the acculturative response to trade on the central coast of British Columbia." *Historical Archaeology* 20, no. 2 (1986): 16-26.

This study explores data from eight excavated sites on the Northwest Coast. All are Native settlements occupied during the historic period. The central focus is upon variation in the patterns of material cultural remains at these sites. From the perspective of the prehistorian the cultural change that occured when Native and European cultures met was extremely rapid, too rapid to be investigated by using most of the standard techniques for archaeological dating. In 150 years a fully aboriginal material cultural inventory was replaced with one that is almost totally non-Native. This acculturative process was not random but patterned. With sufficient archaeological study the acculturative process may one day be seen as an understandable stage-by-stage process.

The study proposes a quantitative approach to the seriation of historic components at eight sites. The results when measured against historical and ethnographic records suggest that the technique may constitute a valid approach.

860609. Jernigan, E. W. "The derivation of Chaco counterchange designs: A structural approach to style change." *Kiva* 52, no. 1 (1986): 23-52.

An important kind of archaeological knowledge is that which deals with the continuity of design traditions as represented by structural relationships between succeeding art styles. These relationships can be better

understood through detailed study of the kinds of structural transformations by which styles change through time. This approach is applied to the question of the succession of ceramic styles in Chaco Canyon. Stylistic analysis provides one kind of evidence that the Red Mesa, Gallup, and Chaco black-on-white styles form a style continuum. The approach has potential for increasing our understanding of cultural and chronological relationships between prehistoric art styles.

860610. Joyce, Rosemary A. "Terminal classic interaction on the Southeastern Maya periphery." *American Antiquity* 51, no. 2 (1986): 313-329.

A review of material from Copan, originally assigned a post A.D. 1000 date, suggests the existence of two separate temporal episodes, one a Terminal Classic equivalent. A rare trade ceramic found in this Copan Terminal Classic and at contemporary Seibal is also present in a ceramic group of Lepa phase (A.D. 625-1000) Quelepa, El Salvador. This identification supports the placement of the Copan material in the Terminal Classic. New data from the Ulua Valley, northwest Honduras, document an extreme southeastern extension of the Terminal Classic Altar Fine Orange ceramic sphere of Seibal. Two networks of interaction linking the southeastern extreme of Mesoamerica and the western Maya area suggested by these ceramic correlations are examined, and the processes involved are discussed.

860611. Lyneis, Margaret M. "A spatial analysis on Anasazi architecture, A.D. 950-1150, Moapa Valley, Nevada." *Kiva* 52, no. 1 (1986): 53-74.

Until recently, there has been no temporal sequence within the Lost City phase, the expression of Pueblo I and II in the lowland Virgin Branch area. Recently isolated trends in the local ceramic sequence permit identification of sites dating to A.D. 950-1100, the later part of the Lost City phase. This ceramic chronology allows study of architecture by time period. During the Lost City phase, household units occupy contiguous habitation and storage rooms, but room sizes are not sharply differentiated. In the final phase of Anasazi occupancy, dating ca. A.D. 1100-1150 and known as the Mesa House phase, the room size distribution at the type site exhibits a strong positive skew toward very small enclosures of less than 2.5 m^2. At Mesa House, the area of storage space, about 12.5 m^2 per habitation unit, is storage, and may indicate the emergence of multifamily corporate groups in the lowland Virgin Branch.

860612. McEwan, Bonnie G., and Jeffrey M. Mitchem. "Indian and European acculturation in the eastern United States as a result of trade." *North American Archaeologist* 5, no. 4 (1984): 271-285.

Investigations of several Contact period sites in the eastern United States are reviewed for their contributions to the study of Indian and European acculturation as a result of trade. Different degrees of acculturation among the various groups examined appear to be dependent upon environ-

mental, social, and economic variables. Several deficiencies are identified from past historical archaeological studies of acculturation. These include a lack of empirical, replicable studies; a failure to adequately address acculturation among European populations; and a general absence of the incorporation of subsistence date, which have been shown to be very sensitive indicators of certain acculturative processes.

860613. Moeller, Roger W. "Regional implications of the Templeton site for paleoindian lithic procurement and utilization." *North American Archaeologist* 5, no. 3 (1984): 235-245.

Analysis of the distribution of chert, jasper, quartz, and quartzite debitage from a single Paleoindian component at the Templeton site in Washington, Connecticut has been completed. Only chert and jasper cobbles were reduced for the manufacture of unificial and bifacial implements. Although quartz chunk reduction was practiced extensively, no completed bifaces or retouched unifaces were found in the manufacturing activity area. Quartz reduction was practiced to obtain suitable flakes for scraping and cutting. Lithic procurement and utilization patterns are discussed as they pertain to the study of Paleoindian specifically in Western Connecticut and more generally elsewhere in the Northwest.

860614. Morey, Darcy F. "Studies on Amerindian dogs: Taxonomic analysis of canid crania from the Northern Plains." *Journal of Archaeological Science* 13, no. 2 (1986): 119-145.

860615. O'Brien, Patricia J., and Hanne D. Christiansen. "An ancient Maya measurement system." *American Antiquity* 51, no. 1 (1986): 136-151.

860616. O'Brien, Patricia J. "Prehistoric evidence for Pawnee cosmology." *American Anthropologist* 88, no. 4 (1986): 939-946.

860617. Odell, George H., and Frank Cowan. "Experiments with spears and arrows on animal targets." *Journal of Field Archaeology* 13, no. 2 (1986): 195-212.

Despite the considerable attention that archaeologists have given the formal and typological aspects of prehistoric projectile points, relatively little research has been done concerning their functional aspects. To better understand the effectiveness and penetrating characteristics of, and damage to, different projectile tips, an extensive experimental program was conducted. Both shaped and unmodified chert tips were hafted onto arrow- and spear-shafts and propelled into dead animals. The results led to recognition of differences in damage patterns, the importance of certain variables for projectile point longevity, and the penetration potential of specific kinds of projectile heads.

860618. Rogers, Richard A. "Spurred end scrapers as diagnostic paleoindian artifacts: A distributional analysis on stream terraces." *American Antiquity* 51, no. 2 (1986): 338-341.

Analysis of archaeological sites on a stream terrace system in Kansas supports the idea that spurred end scrapers are valid diagnostic Paleoindian artifacts. No sites with spurred end scrapers were discovered on the Holocene terraces, while the Wisconsin terraces did yield such sites. The differential distribution of spurred end scraper sites on terraces appears to be statistically significant. The results are consistent with the hypothesis that spurred end scrapers were not found on the Holocene terraces because they were not being used when the Holocene terraces formed.

860619. Sanger, David. "An introduction to the prehistory of the Passamaquoddy Bay region." *American Review of Canadian Studies* 16, no. 2 (1986): 139-160.

860620. Shafer, Harry J., and Anna J. Taylor. "Mimbres mogollon Pueblo dynamics and ceramic style change." *Journal of Field Archaeology* 13, no. 1 (1986): 43-68.

Five seasons of archaeological excavations have been completed at the NAN Ranch ruin (LA 1509), a pithouse-period and surface pueblo site in SW New Mexico. This research has yielded new information on Mimbres Mogollon architectural and ceramic style change from ca. 800 A.C. to ca. 1150 A.C. The focus of the excavations has been on exploring the east room block of the large Classic Mimbres period pueblo and the underlying structures including Late Pithouse period pithouses. This study illustrates the complexities in the architectural development of a Mimbres Mogollon pueblo room block and correlates this development to changes in painted pottery design styles. Subtle, and possibly significant, changes in building construction and ceramic styles after ca. 1100 A.C. may signify the onset of cultural degradation that eventually led to the abandonment of the Mimbres region sometime after 1125 A.C.

860621. Speiss, Arthur E., Mary Lou Curran, and John R. Grimes. "Caribou (rangifer tarandus l.) bones from New England paleoindian sites." *North American Archaeologist* 6, no. 2 (1984/85): 145-159.

The use of caribou (Rangifer tarandus) and beaver (Castor canadensis) by New England Paleoindians has been confirmed by new evidence. Using an approach which includes consideration of bone shrinkage during calcination, in addition to species-specific morphology, Spiess has identified faunal assemblages composed exclusively of mammal bone from two sites in central New England, The Bull Brook site (Massachusetts) and the Whipple site (New Hampshire). Caribou is the most commonly identified species at both sites, although beaver is present at Bull Brook. Because of the variability of caribou behavior in different environmental contexts, the implications of these identifications for the reconstruction of Paleoindian subsistence economy must await further research.

860622. Tankersley, Kenneth B. "Bison exploitation by late Fort ancient peoples in the central Ohio Valley." *North American Archaeologist* 7, no. 4 (1986): 289-304.

Recent radiocarbon dating demonstrates that bison was present in the central Ohio River Valley between AD 1450 and 1800. The association of this species with cultural material suggests that bison were exploited as a source of food and raw material by Fort ancient peoples of the Madisonville phase. Bison sought access to the salt and sulphur springs at Big Bone Lick, Kentucky, making this an important locale for bison exploitation.

860623. Thurman, Melburn D. "Blue color and 'Shawnee cloth': A possible example of a localized component of a horizon style." *Plains Anthropologist* 31, no. 113 (1986): 219-224.

It is suggested that blue cloth was the preferred color of trade cloth among the Shawnees about 1800 to 1850, during their settling of the trans-Mississippi west. If this was the case, it is an example of a localized component of a horizon style. The employment of archaeological systematics seems to be fruitful for material culture studies, regardless of the kinds of data involved. A plea for a critical approach to the pictorial record is also made.

860624. Tuohy, Donald R., and L. Kyle Napton. "Duck decoys from Lovelock Cave, Nevada, dated by ^{14}C accelerator mass spectrometry." *American Antiquity* 51, no. 4 (1986): 813-816.

Two of the 11 duck decoys found in Lovelock Cave, Nevada, over 60 years ago have recently been dated by the AMS technique. The resulting determinations are 2080 $\pm$ 330 B.P. and 2250 $\pm$ 230 B.P.

860625. Whalen, Michael E. "Small-site analysis in the Hueco Bolson of Western Texas." *Journal of Field Archaeology* 13, no. 1 (1986): 69-83.

Although small campsites are common in the prehistoric archaeological record, they are usually under-analyzed because of low artifact and feature densities, shallow deposits, and consequent interpretive difficulties. The present study attempts to remedy this situation in the Hueco Bolson of western Texas. Samples of Archaic, Pithouse, and Pueblo camps are intensively examined and contrasted in consideration of (a) change and stability of camp characteristics over time, and (b) the place of small camps in settlement systems and adaptive strategies. Archaic and early-to-middle Pithouse adaptations are argued to have involved many small, ephemeral camps and scattered widely across the study area. Pueblo adaptations, in contrast, involved fewer and often larger, camps in increasingly specialized locations, Pueblo camps also show significantly greater densities and varieties of debris than their predecessors. These camp characteristics are interpreted in light of current models of human adaptations in the Hueco Bolson.

Section 7

Native Culture–Social

860701. Albers, Patricia C. "Autonomy and dependency in the lives of Dakota women: A study in historical change." *Review of Radical Political Economics* 17, no. 3 (1985): 109-134.

This paper examines certain theoretical issues bearing upon the relationship between race, class and household as these impact the role and status of women. In doing so, it presents a case study of historical contradictions that have influenced the experiences of Dakota women during the past century.

860702. Albers, Patricia C. and William R. James. "On the dialectics of ethnicity: To be or not to be Santee (Sioux)." *Journal of Ethnic Studies* 14, no. 1 (1986): 1-28.

860703. Broadhead, John. "Here since the beginning of time." *Canadian Heritage* 12, no. 3 (1986): 24-28.

860704. Carroll, Mary. "The carrier role of social work: Learning from Alaskan Native Americans." *Social Casework: The Journal of Contemporary Social Work* 67, no. 3 (1986): 180-184.

860705. Chisholm, J.S. "Social and economic change among the Navajo: Residence patterns and the pickup truck." *Journal of Anthropological Research* 42, no. 3 (1986): 289-298.

Navajo residence patterns exhibit great variability throughout the reservation which has proven difficult to explain. Data are presented which indicate an increase in rates of neolocal residence in the community of Navajo Mountain, and this increase is discussed in terms of local economic change. It is suggested that change and variability in Navajo residence patterns may be related to the increased availability and use of the pickup truck on the Navajo reservation.

860706. DuBray, Wynne Hanson. "American Indian values: Critical factor in casework." *Social Casework: The Journal of Contemporary Social Work* 66, no. 1 (1985): 30-37.

Recent studies have revealed differences between American Indian and Anglo-American values. Four categories of value orientation – activity, relational, time, and man/nature – were tested at the empirical level with results that have implications for social work education and services.

860707. Hanson, Jeffery R. "Adjustment and adaptation on the Northern Plains: The case of equestrianism among the Hidatsa." *Plains Anthropologist* 31, no. 112 (1986): 93-108.

Using the concepts of adaptation and adjustment as contrasting a definition of cultural change, the impact of horses on a Plains Village society is examined. The integration of horses into Hidatsa subsistence practices, political economy, and domestic economy is analyzed. It is argued that cultural factors, rather than purely environmental ones, placed constraints on horse integration and herd size. Hence, the extent and magnitude of equestrianism among the Hidatsa were quite different from that described for nomadic groups in Plains studies. Comparisons with the Arikara, Cheyenne, and Crow are made to put the Hidatsa case within the larger context of adaptive versus adjustive change in the Northern Plains.

860708. Hoxie, Frederick E. "The history of American Indian leadership: An introduction." *American Indian Quarterly* 10, no. 1 (1986): 1-4.

860709. Jordon, Deirdre F. "Aboriginal identity: The management of a minority group by the mainstream society." *Canadian Journal of Native Studies* 6, no. 2 (1986): 271-311.

Until very recent years, the Aboriginal people of Australia were defined largely in negative terms by legislation and White perceptions. In recent decades, Australians have sought to recognize themselves as a multicultural society. This appears to have stimulated and allowed new efforts at self-management of Aboriginal affairs, and the self-identification of Aboriginal people within Australian society as a whole.

Jusqu'à très récemment, le peuple aborigène d'australie était largement dèfini en termes négatifs par la législation et la sensibilité des Blancs. Ces dernières dècennies, les australiens se sont efforcés de se considérer comme une societe multiculturelle. Ceci semble avoir stimulé et crée de nouveaux efforts pour l'auto-administration des Affaires Aborigènes et l'auto-identification du peuple aborigène a l'intérieur de la sociéte australienne dans son ensemble.

860710. Kelley, Mary Louise, Sharon McKay, and Connie H. Nelson. "Indian agency development: An ecological practice approach." *Social Casework: The Journal of Contemporary Social Work* 66, no. 10 (1985): 584-603.

Non-Indian practitioners worked with the Indian staff and board of a Northern Ontario indigenous Indian crisis house in a facilitator-mentor role. Within an ecological systems perspective, four practice principles – mutuality, maximizing differences, empowerment, and a structural approach – were utilized.

860711. Kienetz, Alvin. "Ethnic identity in Northern Canada." *Journal of Ethnic Studies* 14, no. 1 (1986): 129-134.

860712. Kugel, Rebecca. "Factional alignment among the Minnesota Ojibwe, 1850-1880." *American Indian Culture and Research Journal* 9, no. 4 (1985): 23-47.

Some researchers have suggested that political factions in Native Societies developed in response to contact with Europeans. An examination of factionalism among Ojibwe in Minnesota in the 19th century, however, suggests that political division may seem to act in response to new pressures in a post-contact period, but in fact represent a split along an already existing social division. The fact that this occurred in other groups as well suggests a new area for research into widespread factionalism among Native groups. *ANS*

860713. La Rocque, Emma. "Conversations on Metis identity." *Prairie Fire* 7, no. 1 (1986): 19-24.

860714. Light, Harriet K., and Ruth E. Martin. "American Indian families." *Journal of American Education* 26, no. 1 (1986): 1-5.

860715. Lurie, Nancy Oestriech. "Money, semantics, and Indian leadership." *American Indian Quarterly* 10, no. 1 (1986): 47-64.

860716. Merrell, James H. "Minding the business of the nation: Hagler as Catawba leader." *Ethnohistory* 33, no. 1 (1986): 55-70.

This study builds upon the long tradition of brief Indian biographies in order to analyze the leadership of Hagler, chief of the Catawba Indians of Carolina in the mid-eighteenth century. Hagler's popularity among Indians and Euro-Americans alike can be traced to his skill at meeting the needs of both peoples during a time when the Catawbas' fate hung in the balance. By juggling a firm attachment to traditional native custom with a shrewd understanding of the Anglo-American colonial world, Hagler helped the Catawbas remain an identifiable native group in their ancient homeland.

860717. Mike, Joseph. "Why Indians migrate to the city." *Saskatchewan Indian Federated College Journal* 2, no. 2 (1986): 5-10.

This essay looks at some of the reasons for the fast-increasing number of Indian people migrating to the cities. It was written as a class term paper.

860718. Minc, Leah D. "Scarcity and survival: The role of oral tradition in mediating subsistence crises." *Journal of Anthropological Archaeology* 5, no. 1 (1986): 39-113.

Survival of periodic subsistence crises is largely dependent on a group memory of past crisis situations and of the strategies appropriate for dealing with the altered environmental conditions. One mechanism utilized by nonliterate societies for the preservation of survival knowledge is its incorporation in oral tradition. As a body of reference knowledge, oral traditions potentially operate over two time scales. Secular oral traditions (folktales, songs, and histories) depend on repetition for perpetuation with inherent potential for distortion. In contrast, sanctified oral traditions, such as ritual performances, rely on a correct reproduction of the ritual order to achieve supernatural efficacy. Rituals accordingly assume an invariant character appropriate for the transmission of survival information over extended periods of time. The role of oral tradition in mediating subsistence crises is examined for two hunter-gatherer groups: the Tareumiut and Nunamiut of northwest Alaska. Utilizing the ecological and ethnographic literature, the temporal variability in the primary faunal resources of these groups is modeled and the social means for buffering subsistence stress are presented. The survival strategies encoded in secular and sanctified forms of oral tradition are then evaluated and compared. The study concludes that secular forms provide a readily available medium for the enculturation of specific values or behaviors relating to group survival across seasonal or short-term interannual shortages, while ritual performances provide a model of resource variability and the appropriate responses relevant to crisis situations recurring on the pan-generational time scale.

860719. O'Nell, Carl W. "Some primary and secondary effects of violence control among the nonviolent Zapotec." *Anthropological Quarterly* 59, no. 4 (1986): 184-190.

The questions of why and how human beings relate to one another in nonviolent ways are certainly as theoretically weighty as are those which ask why and how people relate to one another in violent ways. This paper explores the values and attitudes of a nonviolent community of Zapotec Indians in Mexico. Emphasis is placed on the socio-cultural mechanisms they have developed which serve in the control of interpersonal violence. Both primary and secondary effects of those mechanisms are discussed from the perspective of the theoretical significance of childrearing practices observed in the community. Two conclusions are drawn: 1) The system is delicately balanced between forces that permit socially sanctioned and limited expression of violence and the control of behavior in ways potentially provocative of hostility. 2) Despite the delicate balance of social forces with the system, the system appears to function remarkably well in support of a nonviolent way of life.

860720. Ramirez, Rolando. "A renewed participant in the socio-political scene in Latin America: The Indian community." *Saskatchewan Indian Federated College Journal* 2, no. 1 (1986): 85-94.

This article deals with the need for increased participation of Indigenous people in the political agenda of Latin America.

860721. Rosman, Abraham, and Paula Rubel. "The evolution of central Northwest Coast societies." *Journal of Anthropological Research* 42, no. 4 (1986): 557-572.

The evolution of cognatic societies (Kwakuitl, Nootka, and Bella Coola) of the Northwest Coast is derived from a prototype which resembles the social structure of Salish-speaking peoples of the interior of British Columbia (Lillooet and Thompson River).

860722. Schusky, Ernest L. "The evolution of Indian leadership on the Great Plains, 1750-1950." *American Indian Quarterly* 10, no. 1 (1986): 65-82.

860723. Smith, Michael E. "The role of social stratification in the Aztec empire: A view from the provinces." *American Anthropologist* 88, no. 1 (1986): 70-91.

This paper explores the role of social stratification in the regional organization of the Triple Alliance, or Aztec empire. Unlike previous interpretations that see military coercion as the main force integrating the empire, the author argues that the primary integrative factor was collusion between rulers of the core states and the nobility of the provinces, who gained economic rewards for their participation in the tribute empire. The common interest of the Mesoamerican nobility transcended political boundaries. The fundamental social and economic cleavage in postclassic Mesoamerica was not between the Triple Alliance states and the provinces, as many have argued, but rather between the nobles and the commoners. The proposed model is supported through examination of the provincial polity of Cuauhnahuac in western Morelos, Mexico.

860724. Sugden, John. "Early pan-Indianism: Tecumseh's tour of the Indian country, 1811-1812." *American Indian Quarterly* 10, no. 4 (1986): 273-304.

860725. Tedjuk, Joe. "Times of sorrow, times of Joy." *Beaver* 66, no. 1 (1986): 28-38.

Joe Tedjuk, born in 1922 to an Alaskan father and Eskimo mother, tells his story about living in both white and Eskimo worlds in the Canadian Arctic. This story tells of residential schools; acquiring survival land skills; Easter, Christmas and New Year's celebrations; hunting and fishing; starvation; and an Eskimo man's philosophy about life and love. Today, at 62, Joe is tired, living on welfare, and looking after his wife. This article is an excerpt from Joe Tedjuk's forthcoming biography; *Times of Sorrow, Times of Joy*. *ANS*

860726. Thornton, Russell. "History, structure, and survival: A comparison of the Yuki (Ukomno'M) and Tolowa (Hush) Indians of Northern California." *Ethnology* 25, no. 2 (1986): 119-130.

This brief examination of the different histories of the Yuko and Tolowa Indians of northern California suggests three factors possibly accounting for their differential demographic and tribal survival: 1) the different relative magnitude of their initial depopulation experiences, 2) their different reservation experiences, or lack of them for an extended period of time, and 3) their different pre-existing patterns of social organization.

Certainly when only small numbers of surviving American Indians are involved, as were the cases of the Yuko and Tolowa, statistical probabilities dictate that chance might operate in demographic and tribal fate. Some American Indian groups of the United States, therefore, may not have survived simply because of random events destroying their last members. However, it does seem reasonable to suspect that the three factors analyzed here did operate to either improve or lessen an American Indian group's chances of demographic and tribal survival following demographic collapse.

What this analysis suggests broadly, of course, is that the maintenance of the "group boundaries" of an American Indian tribe ultimately determines its survival. These "group boundaries" are defined both vis-a-vis non-Indian groups and vis-a-vis other American Indian tribes, and they are strengthened and weakened by events of history and group response.

860727. Thornton, Russell. "Nineteenth-century Cherokee history." *American Sociological Review* 50 (1985): 124-127.

It thus seems that a characterization of the nineteenth-century Cherokee Indians as readily accepting state building is not accurate. To the contrary, there occurred three revitalization efforts in some opposition to state building and, also, the emigration of up to one-fourth of the Cherokee people in order to avoid it.

Finally, it should perhaps also be mentioned that contemporary scholars have observed that "state building" occurred only because of the ultimate ability of "the dominant white culture to impose new economic, social and political practices upon the Cherokee" (McLoughlin, 1979:321), and not because of a particular willingness on the part of the Cherokee.

860728. Upham, Steadman, and Fred Plog. "The interpretation of prehistoric political complexity in the Central and Northern Southwest: Toward a mending of the models." *Journal of Field Archaeology* 13, no. 2 (1986): 223-238.

Archaeologists from two major research projects in central Arizona, the Grasshopper Project and the Chavez Pass Project, have investigated the processes of growth and abandonment of large masonry pueblos dating to the late periods of prehistory (ca. 1270 to 1425 A.C.). Results of

this research have produced conflicting interpretations of prehistoric political development, in spite of the fact that many similar cultural processes have been identified. This paper summarizes the results of this research and compares data and analyses used to explain the processes of agricultural intensification, differentiation in mortuary treatment, and regional exchange. The present analysis is intended to show that differences in the interpretation of prehistoric political complexity are a result of differences in the scale and complexity of the systems under investigation, errors in analysis, and the use of divergent theoretical models.

860729. Vecsey, Christopher. "The story and structure of the Iroquois Confederacy." *Journal of the American Academy of Religion* 54, no. 1 (1986): 79-110.

The aim of this article is to examine the stories that describe the founding of the Iroquois Confederacy and to discern the pervasive messages communicated through their narrative structure. Numerous versions of these stories derive from sources that date from the beginning of the nineteenth century to the present day, but a core consistency is readily identifiable and best represented by a manuscript recorded in 1899 (Gibson).

This is a story of nation-formation, with its infrastructure, transcending loyalties, reciprocal duties, and principles for promoting human life according to divine models and accomplished through supernatural intervention and power. An analysis of such a story can help to illuminate the relationships among myth, religion, and national identity.

860730. Waldram, James B. "Traditional knowledge systems: The recognition of indigenous history and science." *Saskatchewan Indian Federated College Journal* 2, no. 2 (1986): 115-124.

Using three case studies, the author argues that traditional knowledge systems are as historical and scientific as those of western history and science. They are legitimate avenues of enquiry, and when tested by western scientific methods, often verified.

860731. Whiteley, Peter M. "Unpacking Hopi 'clans,' II: Further questions about Hopi descent groups." *Journal of Anthropological Research* 42, no. 1 (1986): 69-80.

Hopi social structure has been defined as composed primarily of matrilineal descent groups, which are corporate, mutually exclusive, and segmentarily coordinate. These ideas reflect the conceptions of classical descent theory. Part I of this paper (Whiteley 1985) concluded that Hopi clans did not possess joint economic estates. Part II examines whether descent groups are ritually or jurally corporate in Hopi practice. The supposed structural isomorphism of descent group segments is questioned, especially in light of the problem of fluctuating "clan" identities. A cross-sex patrilateral relationship (FZ—BS) is analyzed to demonstrate the structural significance of non-descent-group ties.

Section 8

Native Culture–Spiritual

860801. Abel, Kerry. "Prophets, priests and preachers: Dene shamans and Christian missions in the nineteenth century." *Historical Papers* (1986): 211-224.

Throughout the nineteenth century, European and Canadian observers recorded instances of "prophets" arising among the Dene in the northwest. These men and women reported having travelled to the land of the spirits or to heaven, where they learned new rules for human behaviour which would bring about a change of circumstances for the better. Missionaries of the Church Missionary Society and particularly the Oblates of Mary Immaculate were concerned about these events and interpreted them in a variety of ways. Anthropologists and historians have considered similar postcontact events in North American Indian societies as "revitalization movements" and "crisis cults." These concepts are examined and found somewhat misleading when applied to the Dene prophets. Instead, the activities of these prophets are interpreted as manifestations of traditional cultural responses to the various pressures of life in a harsh northern environment.

Au cours du 19^{ième} siècle, des observateurs canadiens et européens ont fait mention de la présence des "prophètes" parmi les Dene du nord-ouest. Ces hommes et ces femmes rapportèrent avoir voyagé au pays des esprits ou au ciel, où ils apprirent de nouvelles règles de comportement humain qui pourraient apporter des changements positifs. Les missionnaires de la Church Missionary Society et plus particulièrement les Oblats de Marie-Immaculée étaient préoccupés par ces événements et les avaient expliqués de diverses façons. Des anthropologistes et des historiens ont considéré de semblables manifestations post contact dans les sociétés indiennes nord-américaines comme des "mouvements de revitalisation" et des "cultes de crise". Nous faisons ici l'examen de ces concepts pour les juger quelques peu trompeurs lorsqu'on les applique aux prophètes Dene. Nous interprétons

plutôt les activités de ces prophètes comme des réactions culturelles traditionnelles aux diverses pressions que comporte la vie quotidienne dans le dur environnement nordique.

860802. Cawson, Paul E. and Jennifer Scholes. "Jurisprudence, Peyote and the Native American Church." *American Indian Culture and Research Journal* 10, no. 1 (1986): 13-27.

The Native American Church developed in response to attempts to ban the use of peyote by Indians in religious practices. Peyote was used prior to contact with Europeans, but was frowned upon by many White authorities. The Church sought protection for its use under the U.S. Constitution. Most states have now repealed anti-peyote laws, and there is less repression of peyote use. Religious freedom to use peyote has taken priority over tribal sovereignty. *ANS*

860803. Delhalle, Jean-Claude, and Albert Luykx. "The Nahuatl myth of the creation of humankind: A coastal connection?" *American Antiquity* 51, no. 1 (1986): 117-121.

Two engravings from the Gulf Coast seem to refer the origin of humankind to the Fifth Sun; consequently they raise again the hypothesis of the eastern position of Tamoanchan. This sacred place, at once mythical and historical, was the home of the gods; the cradle of humanity, the point of departure of the great ancestors from the Gulf (the Olmecs); it was also the paradise lost. One of these pictures predates the Nahuatl culture, and, hence, may indicate the antiquity of this myth.

860804. Dow, James. "Universal aspects of symbolic healing: A theoretical synthesis." *American Anthropologist* 88, no. 1 (1986): 56-69.

In this article the author proposes that symbolic healing has a universal structure in which the healer helps the patient particularize a general cultural mythic world and manipulate healing symbols in it. Problems currently existing in the explanation of symbolic healing are examined. The relationship between Western psychotherapy and magical healing is explained, the function of shamanic ecstasy is discussed, and symbolic healing is explained in terms of a theory of living systems.

860805. Grimes, Ronald L. "Desecration of the dead: An inter-religious controversy." *American Indian Quarterly* 10, no. 4 (1986): 305-318.

860806. Hultkrantz, Åke. "The peril of visions: Changes of vision patterns among the Wind River Shoshoni." *History Of Religions* 26, no. 1 (1986): 34-46.

860807. Kan, Sergei. "The 19th-century Tlingit potlatch: A new perspective." *American Ethnologist* 13, no. 2 (1986): 191-212.

The paper explores the meaning of the 19th-century Tlingit memorial potlatch and explains some of the reasons for its centrality in the Tlingit

sociocultural order. By drawing on existing accounts of this complex ritual and on data obtained during fieldwork in 1979-80 and 1984, the study focuses on the symbolism of ceremonial objects, ritual acts and discourse, as well as the interaction and relationships among actors. By treating the dead as active participants and by analyzing the role of the cultural values associated with them, the paper presents a more holistic interpretation of this ritual than previous works on the subject and suggests some implications of its findings for research on comparable ceremonies in other Northwest Coast societies.

860808. Knight, Jr. Vernon James. "The institutional organization of Mississippian religion." *American Antiquity* 51, no. 4 (1986): 675-687.

Symbolic objects for ceremonial display, or sacra, tend to be systematically related in their representational content to the cult institutions that produce and manipulate them. Cult organization is normally pluralistic among preliterate complex societies. Mississippian sacra suggest a triad of coexisting types of cult institution: 1) a communal cult type emphasizing earth/fertility and purification ritual, 2) a chiefly cult type serving to sanctify chiefly authority, and 3) a priestly cult type mediating between the other two, supervising mortuary ritual and ancestor veneration.

860809. Lamphere, Louise. "Symbolic elements in Navajo ritual." *Journal of Anthropological Research* 42, no. 3 (1986): 447-466.

Following Leach's emphasis (1966) on the communicative aspects of ritual, Navajo chants are analyzed as a system of symbols which communicate the Navajo model of the natural-supernatural world. At the same time, symbolic objects and actions transform the patient's body from a state of "ugly conditions" (illness) to one of "pleasant conditions" (health). Symbolic objects are manipulated in 1) prestations to the supernaturals and 2) actions directed towards the patient's body, which either identify the patient with the supernaturals or remove the "ugly conditions." Navajo ritual identification and removal imply an alternative to Turner's analysis of Ndembu symbols, where concepts derived from bodily experiences are projected onto the natural and social world. In Navajo chants, natural products are transformed into objects associated with the supernaturals, and these in turn are applied to or taken into the body; disease-causing elements which are simultaneously supernatural and natural are expelled. Rather than body processes being relevant to classifying the world, concepts concerning the natural-supernatural world are relevant to interpreting body processes.

860810. Michaelsen, Robert S. "The significance of the American Indian Religious Freedom Act of 1978." *Journal of the American Academy of Religion* 52, no. 1 (1984): 93-116.

860811. Moore, John H. "The ornithology of Cheyenne religionists." *Plains Anthropologist* 31, no. 113 (1986): 177-192.

Three kinds of Cheyenne religionists – priests, "war doctors," and healers – have had specialized knowledge about the significance of birds in Cheyenne culture. The apprenticeships of these religionists have allowed the continual reinterpretation of birds as religious symbols and the inauguration of new ornithological information. Historically, two important periods for the introduction of new birds into Cheyenne taxonomy and ritual were in the early 1800s, for the Sun Dance, and in the early 1900s, for the peyote religion. Neither the structure of Cheyenne ornithology nor the process of change conform to the pseudo-historical theories elaborated by ethnobiologists such as Berlin and Brown.

860812. Morrison, Kenneth M. "Montagnais missionization in early New France: The synerotic imperative." *American Indian Culture and Research Journal* 10, no. 3 (1986): 1-23.

An examination of the relationships between Jesuit missionaries and the Montagnais in Quebec in the 1630s suggests that the Jesuits never comprehended Montagnais culture, including their belief system. The Montagnais, however, came to integrate many Christian beliefs into their world view; this syneretism occurred only on an individual basis within the heterogeneous and equalitarian society. Thus it was less a process of conversion of a group than of changing individual perspectives of world view. *ANS*

860813. Moss, Madonna L. "Native American religious use in the Pacific Northwest: A case study from the Mt. Baker-Snoqualmie National Forest." *Northwest Anthropological Research Notes* 20, no. 2 (1986): 191-201.

Members of 15 Indian tribes practice their religion on lands managed by the Mt. Baker-Snoqualmie National Forest. Other uses of forest resources sometimes conflict with religious use. The efforts made by the Forest Service to accommodate Native American religious use are described in the context of the American Indian Religious Freedom Act and other laws.

860814. Read, Kay. "The fleeting moment: Cosmogony, eschatology, and ethics in Aztec religion and society." *Journal of Religious Ethics* 14, no. 1 (1986): 113-138.

Two oppositional, yet complementary, sets of myths are presented here. These sets appear based on a concept of transformation which implies that the cosmos will collapse if a paradigm of human sacrifice is not followed – a paradigm for moral action utilized by Aztec kings in an amoral universe requiring constant nourishment. Models of this paradigm are seen to shape ethical decisions in two different examples: (a) crisis of drought, and (b) problems of childraising. It is suggested that this moral and ethical information is presented to us, in varied sources, as an ontological reality which was gained by the direct experiencing of rituals participated in from infancy to death.

860815. Richter, Daniel K. "Iroquois versus Iroquois: Jesuit missions and Christianity in village politics, 1642-1686." *Ethnohistory* 32, no. 1 (1985): 1-16.

The Five Nations Iroquois provide a case study of the political context of Christian missions. In many Iroquois villages, two nascent factions awaited the arrival of Jesuit missionaries. Prominent among both friends and foes of the priests were adopted war captives who had previously encountered missionaries. Under the pressures of sustained proselytizing each group expanded to encompass growing numbers of "native" Iroquois, who often chose sides for reasons only tenuously related to the missionaries' conscious message. The resulting factions cut across kinship lines and deeply divided villages. Though by the mid-1680s traditionalists gained the upper hand and forced the Jesuits to withdraw, factional patterns had been established that would persist for decades.

860816. Sharp, Henry S. "Shared experience and magical death: Chipewyan explanations of a prophets decline." *Ethnology* 25, no. 4 (1986): 257-270.

860817. Smith, Philip E.L. "Beothuks and Methodists." *Acadiensis* 16, no. 1 (1986): 118-135.

860818. Talamantez, Ines M. "Use of dialogue in the reinterpretation of American Indian religious tradition: A case study." *American Indian Culture and Research Journal* 9, no. 2 (1985): 33-48.

The author suggests that a major lack of understanding between Native and non-Native people is a significant obstacle to the proper examination of Native religious traditions. Native people tend to be very protective of their traditions, while few non-Native people comprehend the full impact of conquest. She suggests a possible form of dialogue between Native and non-Native people in a university setting, to the benefit of all participants. *ANS*

860819. Turpin, Solveig A., Maciej Henneberg, and David H. Riskind. "Late archaic mortuary practices of the lower Pecos River region, southwest Texas." *Plains Anthropologist* 31, no. 114 (1986): 295-316.

The most common mortuary practice documented in southwest Texas is flexed primary burials where the corpse is wrapped in mats and interred in pits dug in dry rockshelter deposits. Natural dessication occasionally results in partial mummification and the preservation of some body parts. One example, exhumed in the 1930s, is the mummy of a relatively tall, gracile adult male with the extreme dental pathologies characteristic of the region. Identification of his stomach contents reveals a varied and eclectic diet. Radiocarbon assay places his death at 1150 $\pm$ 70 years ago. The known sample of bundle burials from this region conforms to expectations for an egalitarian society with little distinction beyond age and individual worth reflected in the treatment of the dead. The care invested in the

majority of the burials is consistent with a postulated population increase during the Late Archaic period in this region. Despite the limitations on archaeological interpretation imposed by the lack of ethnographic analogs, poor documentation, and differential preservation, the extant mummies are a potential source of information on the physical characteristics, health, diet, and social customs of arid land hunters and foragers.

860820. Zimmerman, Larry J. "Tell them about the suicide: A review of recent materials on the reburial of prehistoric Native American skeletons." *American Indian Quarterly* 10, no. 4 (1986): 333-344.

Section 9

Native Land Occupancy and Use

860901. Akrigg, Helen. "Early Squamish Indian settlement in the Vancouver area." *British Columbia Historical News* 19, no. 3 (1986): 14-15.

860902. Arnold, Charles D. "A nineteenth-century Mackenzie Inuit site near Inuvik, Northwest Territories." /setcounterpage67 *Arctic* 39, no. 1 (1986): 8-14.

A small collection of artifacts obtained from an aboriginal Mackenzie Inuit grave eroded by the Mackenzie River is described. The site appears to date to within the second half of the 19th century, following European contact but before acculturative processes and population decline, which brought about the extinction of traditional Mackenzie Inuit culture.

L'article décrit une petite collection d'artefacts recueillis d'une tombe aborigène d'Inuit du Mackenzie à la suite de l'érosion de cette dernière par le fleuve Mackenzie. Le site semble dater de la deuxième moitié du 19^{e} siècle, après le premier contact européen mais avant le début des processus d'acculturation et du déclin de la population qui menèrent à l'extinction de la culture traditionnelle des Inuit du Mackenzie.

860903. Baugh, Susan Thomas. "Late prehistoric bison distributions in Oklahoma." *Plains Anthropologist* 31, no. 114 (1986): 83-96.

Current research in Oklahoma has demonstrated a significant increase in the use of bison by late prehistoric Southern Plains inhabitants. This greater reliance on bison begins during the Plains Woodland and increases throughout the Plains Village period. This evidence conflicts with Dillehay's (1974) model for the presence and absence of bison in that the Plains Woodland and early Plains Village traditions coincide with Dille-

hay's (1974) Absence Period II (A.D. 500-1200/1300). In light of this information, the utility of Dillehay's (1974) original model is discussed using archaeological sites located in central and western Oklahoma during the Plains Woodland and Plains Village periods.

860904. Baugh, Timothy G. "Culture history and protohistoric societies in the Southern Plains." *Plains Anthropologist* 31, no. 114 (1986): 167-187.

The recently defined Edwards and Wheeler complexes in southwest Oklahoma have been dated from A.D. 1500 to 1650 and A.D. 1650 to 1750, respectively. Recent work within the past few years allows for a redefining of these two complexes and for reassignment as a single phase. This taxonomic reclassification is outlined including the presentation of several new obsidian hydration dates. Following this discussion, the Wheeler phase and its cultural designators are compared with sites belonging to the Garza complex in the Panhandle-Plains region of Texas. The Garza complex has relatively few chronometric dates, but they indicate a corresponding temporal span with the Wheeler phase. Nineteen new obsidian hydration dates are also presented for the Garza complex. Both the similarities and differences of these two archaeological manifestations are compared and their interrelationships outlined. From this perspective, it is suggested the Garza complex represents a western extension of the Wheeler phase. This cultural historical perspective provides the necessary backgrounds for the development of a dynamic paradigm involving culture change within Southern Plains societies and their external relationships during the Middle and Late Plains Village periods.

860905. Boldurian, Anthony T., Philip T. Fitzgibbons, and Frank J. Vento. "A fluted biface fragment from the Lange site in Gloucester County, New Jersey: Implications for Paleoindian site selection and function." *North American Archaeologist* 5, no. 1 (1984): 13-24.

Replicative experiments indicate that a fluted biface fragment found at the recently destroyed Lange site in Gloucester County, New Jersey, was from a preform broken during the fluting stage of projectile point manufacture. The nearby occurrence of lithic raw materials suitable for flaked stone tool manufacture suggests that the site possibly functioned as a more permanent base camp for Paleoindian populations. This speculation may be supported further by the occurrence of late stage fluted biface manufacture. Additionally, other flaked stone tools of probable Paleoindian affiliation have been recovered from the site. Together, these data provide further support for Marshall's (1982) hypothesis that the occurrence and distribution of pebble cherts in the New Jersey Coastal Plains figured significantly in the settlement patterns of Paleoindian populations.

860906. Boszhardt, Robert F., James L. Theler, and Thomas F. Kehoe. "The early woodland stage." *Wisconsin Archeological Society* 67, no. 3-4 (1986): 243-262.

860907. Brower, William C. "The conflict between environmental orientations in Arctic Alaska." *IWGIA Newsletter*, no. 41 (1985): 3-12.

860908. Callaghan, Richard T. "Analysis of the fluoride content of human remains from the Gray Site, Saskatchewan." *Plains Anthropologist* 31, no. 114 (1986): 317-328.

The paper describes a method for sequencing osteological recoveries using $F^{-}/P^{2}O^{5}$ ratios. The method is applied to a sample of 101 individuals from the Gray site cemetery, southern Saskatchewan. The results, coupled with ^{14}C dates provide a seriation which may be used to choose future radiocarbon samples, to assess apparent hiatuses in the use of the site, to analyze morphological variation in the skeletal material over time, and to assess the possibility of patterning in burial location.

860909. Cassells, E. Steve, and Robert Noel Farrington. "Excavations at the Indian Mountain Site, 5BL876: A multi-component stone circle site in Colorado's northeastern foothills." *Plains Anthropologist* 31, no. 112 (1986): 129-140.

The Indian Mountain site appears to be a multi-component Plains Woodland encampment consisting of a number of stone circles on the hogback that forms part of the eastern Rocky Mountain foothills of northeastern Colorado. Dates at the site range from 1120 + 200 years B.P. to an early 2140 + 200 years B.P. The early date is associated with ceramics, indicating a probable Plains Woodland contact in Colorado several hundred years earlier than previously identified. Additional support for the early C-14 date was gained by a relative dating method involving soil effervescence.

860910. Drass, Richard R. "Plains village settlements in central Oklahoma: A survey along the middle course of the Washita River." *Plains Anthropologist* 31, no. 114 (1986): 155-166.

Investigations at Plains Village sites in central and western Oklahoma have gone far toward delineating the lifestyles of early Southern Plains farmers. Yet, until recently, no systematic investigations had been conducted to determine the variety and distribution of these sites. A 1983 survey along the Washita River identified 48 prehistoric sites along a 15-mile stretch of the river. Analysis of the artifacts recovered from these sites shows that villagers intensively utilized the area for at least 600 years (ca. A.D. 1000-1600). Changes in artifact typology and lithic preferences are evident through time, and a population decrease may have occurred during the Protohistoric period. However, extensive alluviation in the valley prevents an accurate assessment of site densities and indicates that variations could be related to geomorphological processes rather than demographic changes. The settlement system does not appear to have changed through time. This system includes permanent or semi-permanent villages containing as many as 20 houses; cemeteries near the villages; lithic workshops on the valley margins, generally within 200 or 300 m of the villages; and temporary hunting/gathering camps in the bottoms and uplands.

860911. Drass, Richard R., and Fern E. Swenson. "Variation in the Washita River phase of central and western Oklahoma." *Plains Anthropologist* 31, no. 111 (1986): 35-50.

Recent investigations at a number of Plains Village sites in central and western Oklahoma have provided materials and radiocarbon dates that permit us to examine regional variations among Washita River phase (A.D. 1100-1450) sites. An analysis of available dates indicates that the temporal span for this phase should be redefined to about A.D. 1250 to 1450. A comparison of lithics, pottery, and settlement patterns reveals some distinctions between villages in central and western sections of the Washita River drainage. These differences are suggested to represent regional subdivisions, possibly subtribal divisions, of a general Southern Plains adaptation.

860912. Epp, Henry T. "Prehistoric settlement response to the Harris Sand Hills, Saskatchewan, Canada." *Plains Anthropologist* 31, no. 111 (1986): 51-64.

The Harris Sand Hills form an anomalous dune sand environment near the northern edge of the Saskatchewan plains grasslands where they merge into the aspen parkland. Based on the results of archaeological and environmental surveys of the Harris Sand Hills and surroundings, this study demonstrates that prehistoric settlement in the area was not random spatially and can be related to major topographic features and ecological zonation. This, in turn, provides the basis for an explanation of site and artifact distribution which indicates a prehistoric preference for places with ready access to a maximum variety and stability of primary resources, an ecological edge-related phenomenon.

860913. Ferring, C. Reid. "Late holocene cultural ecology in the Southern Plains: Perspectives from Delaware Canyon, Oklahoma." *Plains Anthropologist* 31, no. 114 (1986): 55-82.

Interdisciplinary investigations at Delaware Canyon, Oklahoma, resulted in the recovery and analysis of abundant data pertaining to late Holocene paleoenvironments and archaeology (Ferring, ed. 1982). This record offers new insights into the cultural ecology of the populations inhabiting this region during Late Archaic, Plains Woodland, and Plains Village times. The results of these investigations are summarized here, and their implications for regional patterns of adaptive change during the late Holocene are discussed.

860914. Flynn, Peggy. "Analysis of test excavations at the Zimms Site (34RM72), Western Oklahoma." *Plains Anthropologist* 31, no. 114 (1986): 129-140.

The Zimms site (34RM72) is a late prehistoric village located along a tributary of the Washita River in western Oklahoma. In 1973, excavations uncovered a nearly square semisubterranean wattle and daub structure (Structure 1), while surface surveys revealed the presence of numerous

trash pits, burials, and additional structures. Analysis of Structure 1 architectural features, associated radiocarbon samples, and cultural materials indicates that the Zimms site does not presently conform with the known archaeological sequence for western Oklahoma. While the architectural floor plan shares some similarities with certain Antelope Creek phase structures located to the west of Zimms in the Texas and Oklahoma panhandles, the cultural remains are more characteristic of Washita River assemblages found in central and west-central Oklahoma.

860915. Freeman, Joan E. "Aztalan: A middle Mississippian village." *Wisconsin Archeological Society* 67, no. 3-4 (1986): 339-364.

860916. Gibbon, Guy. "The Mississippian tradition: Oneota culture." *Wisconsin Archeological Society* 67, no. 3-4 (1986): 314-338.

860917. Graf, William L. "Fluvial erosion and federal public policy in the Navajo nation." *Physical Geography* 7, no. 2 (1986): 97-115.

A long-standing debate among scientists, environmental managers, and makers of federal public policy has centered on the causes and cures of rapid erosion on the Navajo Indian Reservation (Arizona, New Mexico, and Utah). Federal and tribal policies that address erosion problems have not accounted for the importance of climatic change because supporting data were unconvincing and because of a national preoccupation with the soil conservation-overgrazing relationship. Political and economic concerns in southern California have influenced hydrologic and geomorphologic research in the Colorado River Basin and the reservation because of interest in irrigation and hydroelectrical power development associated with Hoover Dam. Preliminary analysis of recently developed hydrologic and climatic records shows that adjustments in southwestern regional climate directly affected fluvial processes through variation in surface moisture conditions as measured by the Palmer Drought Severity Index. Variation in the index over a test period of 1930-1960 explained 38% to 66% of the variation of water and sediment yields from the Little Colorado and San Juan rivers. Stocking levels as recorded in reservation management documents explained 1% to 5% of the variation in water and sediment yields in this arid and semiarid area. Hydroclimatic change is therefore much more significant than land management in explaining changes in fluvial processes.

860918. Hall, Robert L. "Upper Mississippi and Middle Mississippi relationships." *Wisconsin Archeological Society* 67, no. 3-4 (1986): 365-369.

860919. Henige, David. "If pigs could fly: Timucuan population and Native American historical demography." *Journal Of Interdisciplinary History* 16, no. 4 (1986): 701-720.

860920. Hurley, William M. "The late woodland stage: Effigy mound culture." *Wisconsin Archeological Society* 67, no. 3-4 (1986): 283-301.

860921. Jackson, L.J. "New evidence for early woodland seasonal adaptation from southern Ontario, Canada." *American Antiquity* 51, no. 2 (1986): 389-401.

Radiocarbon dated features at the newly investigated Dawson Creek site in southern Ontario, Canada, document recurrent Amerindian occupations between the ninth and fifth centuries B.C. Artifactual, botanical, and faunal remains from six hearths evidence consistent fall season visits by task groups using Vinette 1 ceramics. Indicated reliance on nut-collecting and deer-hunting is duplicated at small Early Woodland sites elsewhere in Ontario and the Great Lakes region. Early thick ceramic types are clearly associated with scheduled seasonal activities. Possible differentiation of artifact assemblages by site function and season underscores the need for more discriminating definitions of Early Woodland culture in the northeast.

860922. Jacobson, Daniel. "The migrations and changing culture of the Alabama and Coushatta, 1700-1900." *Journal of Cultural Geography* 6, no. 2 (1986): 51-66.

The Alabama and Coushatta Indians have been known to history since the De Soto Expedition (1539-1543 A.D.) and to prehistory since Mature Mississippian times (1200-1500 A.D.). This study focuses on cultural changes through time – from 1700 A.D. to 1900 A.D. – and postulates a reducing tradition, or an increasing simplification through loss of culture traits over the time frame.

Both tribes passed from the Mature Mississippian to the Burial Urn Culture and on the Alabama River both adopted the culture of the Creeks. They came into early contact with English and French traders (17th and 18th centuries), inducing further cultural changes.

Migration also played a role in the reducing tradition. The Alabama and Coushatta moved west after the Treaty of Paris (1763) and abandoned the Alabama River completely after the Creek War (1813-1814). Numerous encampments and villages were set up in Louisiana. The Alabama finally moved to east Texas: the Coushatta consolidated at Indian Village, Louisiana (1840s) where they were forced off the land by white homesteaders. After their Indian cultural traditions were all but lost, the Coushatta finally settled near Bayou Blue in Louisiana (1884).

860923. Johnson, Eileen, and Vance T. Holliday. "The archaic record at Lubbock Lake." *Plains Anthropologist* 31, no. 114 (1986): 7-54.

The Lubbock Lake site, on the Llano Estacado of Texas, is best known as a Paleoindian locality, but it also has produced a considerable Archaic record. Archaic materials, from substratum 2e and strata 3 and 4, were found by all investigators at the site since excavations began in 1939. Substratum 2e is a sandy eolian unit deposited sometime between 8500 and 6400 years B.P. One Early Archaic feature was found in substratum 2e. Stratum 3 contains valley-margin eolian deposits, valley-axis lacustrine sediments,

and the Yellowhouse Soil. Sedimentation and soil formation occurred from 6400 to as late as 5000 years B.P. The beginning age of soil formation is unknown. Stratum 3 yielded six Middle Archaic features representing probable camping events. Stratum 4 consists of marsh sediments accumulated from 5500 to 1000 years B.P. and eolian material deposited between 5000 and 4500 years B.P. The Lubbock Lake Soil formed in stratum 4 from 4500 to 1000 years B.P. and locally is still forming. Stratum 4 contained at least 22 Middle Archaic features, including several Bison bison bone beds, numerous camping areas and hearths, and a large oven probably used for vegetal processing. The Late Archaic is represented by nine features composed of camping debris and a hearth found within the buried A horizon of the Lubbock Lake Soil. However, because this horizon represents a stable land surface that existed well into the Ceramic period, Archaic and later materials probably are mixed. Available data indicate that during the period 6400 to 4500 years B.P., two severe droughts occurred throughout at least the central Llano Estacado. The record at Lubbock Lake demonstrates that at least that area was not abandoned during this time of climatic stress, probably because water always was available. A proposed model for the Archaic on the Llano Estacado includes five shifts in the general mixed economy of plant and animal resources coinciding with climatic events. The model is one of in situ development with its basis in late Paleoindian times and continuing into the following period.

860924. Kapches, Mima. "Cabins on Ontario Iroquois sites." *North American Archaeologist* 5, no. 1 (1984): 63-71.

With the increased excavation of Ontario Iroquois sites more data are available on structural variability within the village. Cabins, distinct from short longhouses, have been identified on four sites. Their presence leads to an examination of architectural details, use, frequency, and distribution and the identification of their occupants. The results of this study indicate that the cabins are an alternative house type in the village which were built and used by the Iroquois.

860925. Keyser, James D. "The evidence for McKean Complex plant utilization." *Plains Anthropologist* 31, no. 113 (1986): 225-236.

Northwestern Plains archaeologists often characterize McKean as a foraging, archaic type economy with resemblances to the Desert Culture adaptation of the Great Basin even though direct evidence of plant procurement and processing is limited to four sites where preserved floral remains have been recovered. The data from these sites – Leigh Cave, George Hey, Lightning Spring, and Mummy Cave – are summarized and placed in regional perspective in order to illustrate a group of research questions that would benefit from the collection of additional data regarding McKean subsistence strategies.

860926. Kreisa, Paul Philip. "The Furman Site (47WN216), a Lake Winnebago phase burial area near Oshkosh, Wisconsin." *Wisconsin Archaeological Society* 67, no. 2 (1986): 71-96.

The Furman Site (47Wn216), an Oneota burial occupation area, was excavated in 1966 by Wisconsin State University at Oshkosh. This report describes the excavated material with an emphasis on the burials and the population's dental and skeletal diseases. Recovered artifacts also are described.

860927. Layton, Robert. "Political and territorial structures among hunter-gatherers." *MAN: Journal of the Royal Anthropological Institute* 21, no. 1 (1986): 18-33.

Existing models of hunter-gatherer territorial and political organization are reviewed. It is suggested how these models may be refined in order to take full account of Australian Aboriginal cultures, and remove them from the anomalous position they occupy in Woodburn's typology of immediate and delayed return. It is argued that distinct types of political structure are directly related to patterns of territoriality, and that these cannot be reduced to a simple expression of ecological conditions. The issues raised are linked with structuralist and marxist approaches to the explanation of hunter-gatherer social behaviour and it is argued that neither provides, on its own, a comprehensive explanation. The article relies in part on the author's fieldwork in north and central Australia.

860928. Lintz, Christopher. "The historical development of a culture complex: The basis for understanding architectural misconceptions of the Antelope Creek focus." *Plains Anthropologist* 31, no. 114 (1986): 111-128.

The Antelope Creek focus was first defined by Alex Krieger in 1946 based on second-hand information derived primarily from the WPA projects at Antelope Creek Ruin 22 and Alibates Ruin 28. Although subsequent fieldwork has changed some facets of the culture construct, much of the information in recent summaries still reflects the original definition. Recent integration of notes, maps, letters, journals, and photographs from early archaeological fieldwork in the Canadian River valley of the Texas panhandle has uncovered misconceptions and overlooked information about Antelope Creek focus architecture and community patterning. The early fieldwork and reasons for Krieger's (1946) interpretations are discussed prior to assessing the archaeology at the two type sites. The subsequent examination of historical documents provides new insights into the spatial patterning and functional differences evident in the Antelope Creek focus architecture and community layout.

860929. Lobdell, John E. "The Kuparuk Pingo site: A northern archaic hunting camp of the Arctic Coastal Plain, North Alaska." *Arctic* 39, no. 1 (1986): 47-51.

A single-component caribou hunting camp, located on a subsiding pingo near the mid-Beaufort Sea coast of North Alaska, yielded a radiocarbon date of almost 6000 years. The Kuparuk Pingo site revealed evidence for use of the Arctic Coastal Plain by peoples of the Northern Archaic tradition and provides a cultural chronological marker for indicating the potential longevity of pingos. Trade lithic materials from interior Alaska and the presence of bone refuse and bone tools due to the excellent preservation conditions of a pingo environment expanded the knowledge of these intermediate age cultural times in the North.

Un camp de chasse au caribou d'un seul élément constitutif, situé sur un pingo en voie d'affaissement près de la portion centrale de la côte de la mer de Beaufort au Nord de l'Alaska, a été daté au radiocarbone à presque 6,000 ans. Le site du pingo Kuparuk a donné la preuve que la plaine de la côte arctique a été utilisée par des hommes de la tradition archaique du Nord et fournit un marqueur chronologique culturel permettant d'indiquer la longévité potentielle des pingos. La connaissance de cette période culturelle du Nord d'âge intermédiaire a été accrue par les matériaux lithiques d'échange en provenance de l'intérieur de l'Alaska et par la présence de résidus osseux et d'outils en os dûe aux excellentes conditions de préservation présentes dans l'environnement des pingos.

860930. Mason, Ronald J. "The Paleoindian tradition." *Wisconsin Archeological Society* 67, no. 3-4 (1986): 181-206.

860931. McGhee, Robert. "Relics of an Arctic life." *Beaver* 66, no. 1 (1986): 45-53.

In 1979, helicopter pilot Captain James Macfie discovered an abandoned pre-World War II Inuit campsite at Pilling Bay on the barren west coast of Baffin Island. A trunk and its contents were taken to the National Museum of Man in Ottawa for analysis by the author. The artifacts are described within their historical and ethnographic context. Photographs of the trunk contents accompany the article. Based on inquiries by Father Guy Nory-Rousseliere of Pond Inlet, the site belonged to a family who wintered there in 1942-43 and likely starved to death. *ANS*

860932. McLeod, K. David, and Elisa J. Hart. "Excavations at St. Peter's Church Dynevor." *Manitoba Archaeological Quarterly* 10, no. 4 (1986): 1-15.

860933. Michaelsen, Robert S. "Sacred land in America: What is it? How can it be protected?" *Religion* 16, (1986): 249-268.

In the author's summary he states that: 1) the concept of sacred land may be found most commonly in America among Indians whose religions generally have prehistoric roots and are tribal and site specific in nature; 2) the protection of sacred land under the free exercise clause of the First Amendment is as yet a relatively undeveloped area in American law; 3)

this may be true in part because the major American religious traditions have generally not been site specific. Furthermore, land has generally been regarded in America as instrumental to human ends. Property rights have developed from use of land – i.e. from its exploitation in some way. Land has also been regarded as a commodity to be bought and sold for profit. More recently another view of land has emerged, one which values land because of its crucial role in the long range welfare of humanity or even values land in and of itself. This opens the possibility of some linkage with American Indian land claims. But there are limits to the similarities between an environmentalist orientation and the traditional orientations of American Indians.

860934. Michlovic, Michael G. "Cultural evolutionism and Plains archaeology." *Plains Anthropologist* 31, no. 113 (1986): 207-218.

Archaeologists often describe cultural changes in the prehistoric Plains as historical episodes involving diffusion events of stylistic innovations. Nevertheless, syntheses of Plains archaeology persistently include four sequent stages very much like the evolutionist scenarios from other portions of the New World, particularly the eastern United States. The archaeological record does not justify such an evolutionary model in the Plains; what it does indicate is two stages of development – forager and village agricultural. The reason for this conceptual problem in Plains archaeology may result from archaeologists tacitly accepting the idea that an unbiased archaeology requires a concept of evolutionary progress through independent innovation.

860935. Minor, Rick. "Paleoindians in western Oregon: A description of two fluted projectile points." *Northwest Anthropological Research Notes* 19, no. 1 (1985): 33-40.

Two fluted projectile points from western Oregon are described. These discoveries represent part of a growing body of evidence for the presence of Paleoindians in this portion of the Pacific Northwest.

860936. Moore, Michael C. "Western Oklahoma settlement patterns: A study of the Quartermaster Creek Watershed, Roger Mills and Custer Counties." *Plains Anthropologist* 31, no. 114 (1986): 97-110.

In the past, archaeological sites in western Oklahoma have been recorded as the result of notification by interested local residents, limited surveys along oil and gas pipelines, or restricted surveys within proposed reservoir floodpools. Responding to this lack of regionally planned methodological research, the Oklahoma Archaeological Survey conducted the first systematic surface survey in this area along the Quartermaster Creek watershed in Roger Mills and Custer Counties. Sites recorded from this survey suggest an intensive prehistoric occupation during the past 2000 years, with a settlement change from lowland to upland zones through time. Both zones include habitations which range from large, permanent villages to

small, temporary camps. In addition to the prehistoric occupation of the watershed, historic Euro-American sites make their appearance by the late 1800s.

860937. Newson, Linda A. "Indian population patterns in colonial Spanish America." *Latin American Research Review* 20, no. 3 (1985): 41-74.

860938. Niemczycki, Mary Ann Palmer. "The Genesee connection: The origins of Iroquois culture in west-central New York." *North American Archaeologist* 7, no. 1 (1986): 15-44.

The Genesee Valley has long been recognized as a center of Iroquois development, but the connection between Owasco sites in the Genesee and Iroquois sequences in the adjacent regions has never been adequately demonstrated. Attempts to identify transitional Owasco-Iroquois sites in this region have been hampered by the use of diagnostic criteria based on data from eastern New York. This article examines ceramic patterns in the Genesee and establishes a regional cultural sequence based on ceramic criteria which have local diagnostic significance. This sequence reveals the transition from Owasco to Iroquois culture begins in the Genesee with a sudden influx of Ontario Iroquois ceramic traits from the west ca. 1250 A.D. This Owasco-Ontario Iroquois connection in the Genesee negates certain assumptions regarding Iroquois origins and alters our current concept of in site development.

860939. Rajnovich, Grace. "A study of possible prehistoric wild rice gathering on Lake of the Woods, Ontario." *North American Archeologist* 5, no. 3 (1984): 197-215.

Archaeological surveys of Lake of the Woods have located about 200 prehistoric sites including Paleo, Archaic, Middle Woodland (Laurel) and Late Woodland (Blackduck and Selkirk) components. None have contained direct evidence of wild rice usage prehistorically, but this may be due to the archaeological record rather than a real reflection of non-use of wild rice. This article presents a discussion of the palynological record of the area to determine the advent of wild rice and a settlement pattern study of Middle and late Woodland components in relationship to known wild rice stands. Both Middle and Late Woodland components tend to cluster around wild rice stands. This factor, along with the palynological record, leads to the hypothesis that wild rice was gathered as early as the Middle Woodland period on Lake of the Woods.

860940. Salzer, Robert J. "The woodland tradition – An introduction." *Wisconsin Archeological Society* 67, no. 3-4 (1986): 239-242.

860941. Salzer, Robert J. "The middle woodland stage." *Wisconsin Archeological Society* 67, no. 3-4 (1986): 263-282.

860942. Salzer, Robert J. "Other late woodland developments." *Wisconsin Archeological Society* 67, no. 3-4 (1986): 302-313.

860943. Santley, Robert S., Thomas Killion, and Mark Lycett. "On the Maya collapse." *Journal of Anthropological Research* 42, no. 2 (1986): 123-160.

The collapse of Late Classic Maya civilization involved more than the disintegration of political structure. It involved a total system failure in which both centers and dependent villages were abandoned by elites and commoners alike. The lowland rainforest habitat where Maya civilization developed was not significantly reoccupied until comparatively recent times. The collapse was differential, in that centers in coastal areas or drier regions such as northern Yucatan were not depopulated to the same degree. The collapse of many Maya centers in the forested interior is here attributed to three interacting sets of variables: 1) nutritional stress, disease, and demographic instability; 2) agricultural intensification, monocropping, and degradation of the agrarian landscape; and 3) the relative absence of macroregional resource extraction structures. These factors had little impact on Maya populations living near the coast or in lowland areas not originally covered by tropical rainforests.

860944. Stoltman, James B. "The Archaic tradition." *Wisconsin Archeological Society* 67, no. 3-4 (1986): 207-238.

Section 10

Native–White Relations

861001. Archer, John H. "The Anglican Church and the Indian in the Northwest." *Journal of Canadian Church Historical Society* 28, no. 1 (1986): 19-30.

861002. Bonin, Sr. Marie. "The Grey nuns and the Red River Settlement." *Manitoba History*, no. 11 (1986): 12-14.

861003. Bonvillain, Nancy. "The Iroquois and the Jesuits: Strategies of influence and resistance." *American Indian Culture and Research Journal* 10, no. 1 (1986): 29-42.

This paper explores interactional processes between the Iroquoian peoples and Jesuit missionaries, that is the Jesuit attempts to bring about specific social changes, and the reactions of Native societies to those attempted changes. Although historical factors of economic and political tension and conflict played an essential part in determining the attitudes of the Indians, underlying views of the world and of peoples' values were integral parts in the experience. *ANS*

861004. Calloway, Colin G. "Neither white nor red: White renegades on the American Indian frontier." *Western Historical Quarterly* 17, no. 1 (1986): 43-66.

861005. Calloway, Colin G. "The only way open to us: The Crow struggle for survival in the nineteenth century." *North Dakota History* 53, no. 3 (1986): 25-34.

In the late nineteenth century wars for the Great Plains, certain tribes – the Crows, Shoshones, Pawnees – fought alongside the United States against the "hostile" Sioux, Cheyennes, and Arapahos. Despite increasing attention to Indian motivations and attempts to tell "the Indian side

of the story," explanations for this phenomenon often remain incomplete: "friendly tribes" joined the whites against "traditional enemies." Tribes who fought alongside the whites have tended to be viewed as pawns or even as racial traitors. In the case of the Crows, this explanation will not suffice. In fact, the Crows were an embattled people, fighting for survival in a chaotic world and surrounded by powerful predatory neighbors who wanted their territory. The tribe's alignment with the United States was entirely logical as a strategy for survival and supports chief Plenty Coups' assertion that "It was the only way open to us." It also demonstrates that the Crows were not pawns in the struggle between the United States and the Sioux. They played the game to their own advantage and successfully employed allegiance with the whites to stave off destruction at the hands of their enemies.

861006. Coates, Kenneth. "Send only those who rise a peg: Anglican clergy in the Yukon 1858-1932." *Journal of Canadian Church Historical Society* 28, no. 1 (1986): 3-18.

861007. Cockburn, R.H. "Voyage to Nutheltin." *Beaver* 66, no. 1 (1986): 4-27.

In 1912, American Ernest Oberholtzer and his Ojibway companion Billy Magee set out on an historic but little publicized canoe voyage to Nutheltin Lake, N.W.T., and to Hudson Bay. This article is based on Oberholtzer's lost journal found in an attic at Rainy Lake 71 years later. The account of this gruelling voyage also provides some historical perspectives on the Hudson Bay Company, the State missionaries, and Indian and Eskimo lifestyles of that era encountered along the way. A number of photographs taken on this trip accompany the article. *ANS*

861008. Cole, Douglas. "Franz Boas in Baffin-Land." *Beaver* 66, no. 4 (1986): 4-15.

Between September 1883 and August 1884, Franz Boas travelled to Baffin Island to explore the almost completely unknown western shore of the island and to undertake anthropological research among the Inuit. His field work resulted in landmark publications in Arctic and Inuit studies. This article primarily focuses on Boas's life during that year of hardship, privation and danger. *ANS*

861009. Dyck, Noel. "Negotiating the Indian 'problem'." *Culture* 6, no. 1 (1986): 31-42.

This essay examines the formulation of the so-called Indian "problem" as a significant element in relations between Indians and non-Indians in western Canada. Making use of the concept of the culture of public problems, the author identifies some of the means by which Indian representatives seek to renegotiate with non-Indians a new understanding of the nature of the Indian "problem".

Cet article s'attarde sur la manière de formuler le "problème" indien afin qu'il reçoive plus d'importance dans l'Ouest du Canada, dans les relations entre les Indiens et les groupes non indiens. L'auteur propose l'usage du concept de la culture des problèmes publics afin d'identifier les moyens dont disposent les représentants indigènes dans leurs pourparlers avec les groupes non indigènes pour une meilleure compréhension du "problème" indien.

861010. Gray, John S. "The story of Mrs. Picotte-Galpin, a Sioux heroine: Eagle woman learns about White ways and racial conflict, 1820-1868." *Montana* 36, no. 2 (1986): 2-21.

It is self-evident that women play an indispensable and integral role in every race and society. Yet, the popular image of the American Indian woman, at least among whites, is decidedly amorphous. Considered a nameless and faceless drudge, she only rarely emerges as an "Indian princess," whatever those words may mean. One reason for this anonymity is that Indian women have so seldom been written about that few people can call to mind the names of more than two – Pocahontas and Sacagawea. As a step toward filling this vacuum, the life story is presented of a remarkable, full-blood Sioux woman.

861011. Gray, John S. "The story of Mrs. Picotte-Galpin, a Sioux heroine: Eagle woman becomes a trader and counsels for peace, 1868-1888." *Montana* 36, no. 3 (1986): 2-21.

The story of Mrs. Picotte-Galpin is one of courage and wisdom and of a Sioux woman's determination to raise two families on the trans-Mississippi frontier during years of great misunderstanding and racial conflict between her people and the United States government. Using her uncommon intelligence and considerable diplomatic talents, she gained the respect of whites with her steadfast defense of her own rights and those of the Sioux. Despite the mendacious and often brutal treatment of her people by whites, Mrs. Galpin turned her back on the bitterness that racial conflict often generates and spent most of her adult life seeking a just accommodation for both Indians and whites living on the frontier.

861012. Hall, Judy. "A forest of poles." *Beaver* 66, no. 3 (1986): 4-14.

Although the main purpose of Governor General Lord Dufferin's grand tours of 1876 was to deal with the conflict surrounding the transcontinental railway in British Columbia, he and Lady Dufferin included stops at many native communities along the west coast including Metlakatla, Alert Bay, Fort Simpson and Skidegate. Artifacts and gifts received by the Dufferin's are described. The British attitude towards natives of assimilation into the secular and religious ways of British culture are revealed in Lady Dufferin's diaries in addition to descriptions of the native communities. Watercolors by Lord Dufferin accompany this article. *ANS*

861013. Herring, Joseph B. "Cultural and economic resilience among the Kickapoo Indians of the Southwest." *Great Plains Quarterly* 6, no. 4 (1986): 263-275.

Although recalcitrant, the Kickapoos realized that attacks on settlements would bring army retaliation, and such incidents diminished greatly during the 1880s. But the Kickapoos remained true to their traditions well into the twentieth century. Despite the unceasing efforts of agents and missionaries, they refused to change their ways and conform to the precepts of the dominant white society. Many eventually returned to Mexico, where they lived isolated from the outside world, except when they returned to the United States to work in harvests. Eventually the water needed to irrigate their Mexican lands was poisoned by an American corporation, and today many of them live in extreme poverty in a squatter's camp near the international bridge at Eagle Pass, Texas. By January 1985 fund-raising efforts by Catholic and Protestant church groups enabled the tribe to purchase 125 acres of south Texas land for a new home. At a ceremony on 8 January, the Kickapoos listened as land acquisition committee chairman Rev. Jim McCloud told them: "This land will belong to you and your children's children for as long as the flowers bloom and the rivers flow."

The Kickapoos have heard similar words before many times in their history, but they have learned to be wary of the white man's platitudes. They have yet to move to their new lands and many of them remain skeptical; others willingly accept assistance from well-intentioned philanthropists. Most continue to exist as they have for generations – proud and independent Kickapoos – Indians who steadfastly refuse to be made over into imitation white men.

861014. Hobart, Charles W. "Native White relationships in a northern oil town" *The Canadian Journal of Native Studies* 6, no. 2 (1986):

Norman Wells, NWT, has long been the site of an Esso Resources oil refinery. Historically almost all employees have been White residents of the community. The company altered work schedules and employment conditions at a time of plant expansion in order to increase the numbers of northern Native employees. This reverse discrimination had serious effects upon White employees, but resulted in surprisingly little disruption of Native-White relationships. In spite of some inevitable hard feeling, the community appears to have recovered from the changes.

Norman Wells, Territoires du Nord-Quest, a depuis longtemps été l'emplacement d'une raffinerie de pétrole d'Esso Resources. Du point de vue historique, presque tous les employés ont été des résidents blancs de la communauté. La compagnie a modifié les plans de travail et les conditions d'embauche lors de l'expansion de l'installation afin d'augmenter le nombre des employes autochtonés du nord. Cette discrimination inversée eut des effets graves sur les employés blancs mais, et cela ext surprenant, perturba trés peu les relations autochtones-blancs. Malgré quelques amertumes

inévitables, la communauté semble s'être remise de ces changements.

861015. Holm, Tom. "Stereotypes, state elites, and the military use of American Indian troops." *Plural Societies* 15, no. 3 (1984): 265-282.

In 1980, Cynthia H. Enloe, in her book *Ethnic Soldiers*, suggested that state elites – those in control of the autonomous structure of public authority – normally have a clear idea of "what pattern of interethnic relations best insures the state's survival." In effect, state elites judge the political reliability and military competency of different groups and assign minority troops to military occupations according to these criteria. Elites, then, use ethnicity to the benefit of state security. This study, based on surveys and interviews of American Indian veterans and on the historic employment of Indian troops, argues that United States' elites 1) have long considered American Indians a "martial race" and 2) through time, have deemed Indians more "reliable" or at least non-threatening in political terms. Thus, the Indian experience in the United States' armed forces tends to support the contention that even modern militaries without separate ethnic units or command structures, continue to use ethnicity to the advantage of the state.

861016. Jaenen, Cornelius J. "France's America and Amerindians: Image and reality." *History Of European Ideas* 6, no. 4 (1985): 405-420.

861017. Linklater, Kenneth. "Setting the record straight: The press and Native people." *Currents: Readings in Race Relations* 3, no. 3 (1986): 16-17.

861018. Lockhart, James. "Some Nahua concepts in postconquest guise." *History Of European Ideas* 6, no. 4 (1985): 465-482.

861019 Long, John S. "The Reverend George Barnley and the James Bay Cree." *The Canadian Journal of Native Studies* 6, no. 2 (1986): 313-331.

An analysis of the impact of an early missionary reveals that the James Bay Cree were actors, not passive beneficiaries or victims, and the missionary's impact was limited. Barnley's career merits our attention as much for its failure as for its accomplishments; he proves the anthropological truism that basic beliefs and values are resistant to change.

Une analyse de l'influence d'un des premiers missionnaries révèle que les Cris de la Baie James étaient des acteurs, et non des bénéficiaires passifs ou des victimes, et que l'influence du missionnarie était limitée. La carrière de Barnley mérite notre attention autant pour son echec que pour ses réussites, il renforce le truism anthropologique que les croyances et les valeurs de base résistent au changement.

861020. Miller, Christopher L., and George R. Hamell. "A new perspective on the Indian-White contact: Cultural symbols and colonial trade." *Journal of American History* 73, no. 2 (1986): 311-328.

861021. Powell, Trevor. "The Church of England and the 'foreigner' in the dioceses of Qu'Appelle and Saskatchewan." *Journal of Canadian Church Historical Society* 28, no. 1 (1986): 31-43.

861022. Shirley, Carl R. "Edwin Corle and the white man's Indian." *Arizona Quarterly* 42, no. 1 (1986): 68-75.

861023. Stonechild, A. Blair. "The Indian view of the 1885 uprising." *Saskatchewan Indian Federated College Journal* 2, no. 1 (1986): 49-68.

The Indian account of the Northwest Rebellion differs significantly from historical interpretations. Indian people were committed to peaceful negotiations and resolutions of Treaty problems; however, the misunderstanding of Indian motives and actions at the time of the Rebellion led to violence. Despite the opposition of Indian leadership to the Rebellion, the courts imposed harsh penalties, and post-Rebellion government actions resulted in the prolonged suppression of Indians.

861024. Stevenson, Judi C. "Metlakatla." *Beaver* 66, no. 4 (1986): 35-41.

In 1956, the Church Missionary Society of England chose 24 year-old William Duncan as the first teacher and lay missionary to the Tsimshian Indians of the Northwest Coast. Over the next sixty years his exploits there would become matters of world wide controversy. Social problems at Fort Simpson caused Duncan and a number of his converts to move to an abandoned village site, Metlakatla, where he encouraged the Protestant work ethic and helped create a self-reliant village. Later, Duncan led another courageous band of Tsimshian to Alaska to found New Matlakatla. Quotations from Duncan's diaries provide an enlightening view of this man's thoughts and attitudes. *ANS*

861025. Tate, Michael L. "From scout to doughboy: The national debate over integrating American Indians into the military." *Western Historical Quarterly* 17, no. 4 (1986): 417-437.

861026. Titley, E. Brian. "W.M. Graham: Indian agent extraordinaire." *Saskatchewan Indian Federated College Journal* 2, no. 1 (1986): 31-48.

W.M. Graham was one of the best known officials in the Department of Indian Affairs in his day. In the early decades of the twentieth century he rose to prominence in western Canada as a result of his success in leading the native people to "civilization" and agriculture. His dedication to government aims was matched by his personal ambition and he sought ultimately to occupy the position of Deputy Superintendent General of Indian Affairs as a fitting climax to his career. This paper examines Graham's rise in the Indian service in the context of prevailing federal policy.

861027. Tompkins, Jane. "Indians: Textualism, morality, and the problem of history." *Critical Inquiry* 13, no. 1 (1986): 101-119.

Section 11

Physical Functioning

861101. Costa, Jr. Raymond L. "Asymmetry of the mandibular condyle in Haida Indians." *American Journal of Physical Anthropology* 70, no. 1 (1986): 119-123.

The condyles of 72 aged and sexed Haida Indians were measured for anteroposterior and mediolateral diameter and their approximate areas calculated. Dental wear was assessed for the same individuals. Asymmetry of condyle size did not appear to change with age. In a pair-wise analysis, no relationship was found between the largest of a pair of condyles and the most worn side of the dentition. The difference in size between each pair of condyles (normalized for individual size) was plotted as a histogram and found to have a normal distribution with a mean of 0 and no skewness. Condyle asymmetry does not appear to be related to differential chewing forces but more closely fits the model of fluctuating asymmetry.

861102. Dyck, Lillian E. "Are North American Indians biochemically more susceptible to the effects of alcohol?" *Native Studies Review* 2, no. 2 (1986): 85-96.

861103. Enarson, Donald A., and Stefan Graybowski. "Incidence of active tuberculosis in the Native population of Canada." *Canadian Medical Association Journal* 134 (1986): 1149-1152.

We analysed the incidence rates of active tuberculosis reported between 1970 and 1981 in three groups of people born in Canada: Inuit, registered Indians and others (mainly of European origin). While the rates of tuberculosis were quite low in the last group, which constitutes about 82% of the population of Canada, they were 16 times higher among Indians and 24 times higher among Inuit. Some 20 to 30 years ago the Inuit had the highest recorded rate of tuberculosis in the world; with an intensive program the

rate decreased sharply. Such a program has not been implemented among the Indian population, and the incidence rate has not decreased as rapidly. A major effort is required to satisfactorily control tuberculosis among Indians. In addition, we must not allow our efforts to slacken in the control of tuberculosis among the Inuit.

Analyse de la fréquence de survenue de tuberculose évolutive, de 1970 à 1981, chez les Canadiens de naissance répartis en trois groupes: Inuit, Indiens inscrits et autres (surtout de descendance européene). Ce dernier groupe, qui représente quelque 82% de la population canadienne, montre un taux très bas. Le taux est 16 fois plus fort chez les Indiens et 24 fois chez les Inuit. Chez ceux-ci, qui voilà 20 ou 30 ans avaient la plus grande fréquence de tuberculose au monde, une action intensive l'a fait rétrogresser rapidement. Parmi les Indiens, chez qui on n'a pas institué une aussi vaste action, cette fréquence n'a pas baissé aussi vite. Il faut déployer là un effort important, sans relâcher ce qu'on fait déjà pour les Inuit.

861104. Farkas, Carol S. and Chandrakant Shah. "Public Health Departments and Native health care in urban centres." *Canadian Journal of Public Health* 77, no. 4 (1986): 274-277.

The health issues of urban Native peoples in Canada are poorly documented. Although Natives make up only a small percentage of the total populations of Canadian cities, they are often a sizable group and they appear to have many unmet health needs. Since the mandate of public health departments includes health surveillance and promotion as well as health programs for high risk populations, we have surveyed the types of program developed for Native populations in urban centres. The implications of our findings are discussed and recommendations and challenges are offered to the public health departments in Canadian cities.

Les besoins sanitaires des Amérindiens vivant en milieu urbain sont méconnus. Malgré leur faible représentation au sein des populations urbaines, ils forment un groupe important dont les besoins sanitaires ne sont pas toujours satisfaits.

Les services de santé publique ayant pour mandat de surveiller la santé et d'élaborer des programmes de santé pour les populations à risque élevé, nous avons entrepris d'examiner ceux qui avaient été établis pour les Amérindiens des régions urbaines.

Nous présentons les résultats de nos observations ainsi que nos recommendations pour les services de santé publique des villes canadiennes.

861105. Evans, Susan E., John W. Orchard, and C.B. Preston. "Bone density in postmenopausal North American Indian and caucasian females." *Human Biology* 57, no. 14 (1985): 719-726.

861106. Geraghty, Barbara. "Case study: Art therapy with a Native Alaskan girl on a pediatric ward." *American Journal of Art Therapy* 23, no. 4 (1985): 129-133.

861107. Goldsmith, Marsha F. "Indian health service: 30 years of progress." *Journal of the American Medical Association* 254, no. 14 (1985): 1872-1876.

861108. Greksa, Lawrence P. "Growth patterns of European and Amerindian high altitude Natives." *Current Anthropology* 27, no. 1 (1986): 72-73.

861109. Hader, Joanne M. "The effects of epidemic illnesses on the American Indians." *Western Canadian Anthropologist* 3 (1986): 19-34.

This paper has implicitly suggested a culture change model that takes into account the effects of infectious illness on human history. Utilizing the smallpox example, this paper has demonstrated that illness played a major role in the early history of Indian-White contact. The model suggested here will receive further examination in the context of tuberculosis in twentieth century Saskatchewan. This research, now being conducted, will provide first hand data on the effects of an infectious illness on culture.

861110. Hauschild, A.H.W., and L. Gauvreau. "Food-borne botulism in Canada, 1971-84." *Canadian Medical Association Journal* 133 (1985): 1141-1146.

Sixty-one outbreaks of food-borne botulism involving a total of 122 cases, of which 21 were fatal, were recorded from 1971 to 1984 in Canada. Most occurred in northern Quebec, the Northwest Territories or British Columbia. Of the 122 victims 113 were native people, mostly Inuit. Most of the outbreaks (59%) were caused by raw, parboiled or "fermented" meats from marine mammals; fermented salmon eggs or fish accounted for 23% of the outbreaks. Three outbreaks were attributed to home-preserved foods, and one outbreak was attributed to a commercial product. The causative Clostridium botulinum type was determined in 58 of the outbreaks; the predominant type was E (in 52 outbreaks), followed by B (in 4) and A (in 2). Renewed educational efforts combined with a comprehensive immunization program would significantly improve the control of botulism in high-risk populations.

De 1971 à 1984 on enregistre au Canada 61 faits de botulisme d'origine alimentaire répartis en 122 cas dont 21 mortels. Ces faits se produisent surtout dans le nord du Québec, aux Territoires du Nord-Ouest et en Colombie-britannique. Des 122 malades, 113 sont des aborigènes, surtout des Inuit. La plupart des infections (59%) proviennent de la viande de mammifères marins qui a été consommée crue, ébouillantée ou après "fermentation"; dans 23% il s'agit d'oeufs de saumon fermentés ou de chair de poisson, trois fois de conserves domestiques et une fois d'un produit du commerce. Dans 58 faits on connaît le type de *Clostridium botulinum* causal: E (52 faits), B (4) et A (2). La prévention du botulisme au sein des populations à risque élevé comprend la dissémination des connaissances et un vaste programme de vaccination.

861111. Heyward, William L., Anne P. Lanier, Brian J. McMahon, Mary Anne Fitzgerald, Steven Kilkenny, and Thaddeus R. Paprocki. "Primary hepatocellular carcinoma: Screening for primary hepatocellular carcinoma among persons infected with hepatitis B virus." *Journal of the American Medical Association* 254, no. 21 (1985): 3052-3054.

High rates of hepatitis B virus infection and primary hepatocellular carcinoma are present among Alaskan Natives. To determine if primary hepatocellular carcinoma could be detected at an early surgically resectable stage, serological screening for elevated α-fetoprotein levels was done semiannually among Alaskan Natives infected with hepatitis B virus. During a 26-month screening period, 3,387 α-fetoprotein tests were performed on 1,394 persons. Of 126 persons with elevated levels of α-fetoprotein (>25ng/mL), nine males were found to have primary hepatocellular carcinoma (all with α-fetoprotein levels >350 ng/mL). Six of these nine persons were asymptomatic for primary hepatocellular carcinoma and four had small tumors (<6 cm) that were surgically resected. After surgery, the α-fetoprotein levels in all four patients fell to normal and have remained normal after a follow-up of four to twenty months (median, ten months). α-Fetoprotein screen proved to be an effective approach in this population in detecting primary hepatocellular carcinoma of a potentially curable stage and should be considered in other individuals or populations infected with hepatitis B virus.

861112. Holian, John. "The fertility of Maya and Latino women." *Latin American Research Review* 20, no. 2 (1985): 87-103.

861113. Johnson, I.L., M. Thomson, J. Manfreda, and E.S. Hershfield. "Risk factors for reactivation of tuberculosis in Manitoba." *Canadian Medical Association Journal* 133 (1985): 1221-1224.

Although rates of reported cases of active tuberculosis have been declining in Manitoba and throughout Canada over the past two decades, the percentage of active cases due to reactivated tuberculosis has remained relatively constant. From 1976 to 1981, 113 cases of reactivated tuberculosis were listed in the Manitoba tuberculosis registry. We found that 36 cases did not meet our criteria for reactivation, primarily because there was no 6-month period of inactivity; another 5 cases could not be verified. In more than half of the remaining 72 the initial episode had occurred before 1960. We also randomly selected from the registry as controls 118 age- and sex-matched cases of nonreactivated tuberculosis. We found that registered Indian status was significantly associated with risk of reactivation, especially when the initial disease had been extensive. Awareness of high-risk groups, earlier diagnosis and adequate treatment are needed to prevent reactivated tuberculosis.

En dépit d'une baisse des taux de tuberculose évolutive déclarée au Manitoba et à travers le Canada depuis 20 ans, le pourcentage de cas où la maladie s'est reáctivée demeure sensiblement constant. On en répertorie

113 exemples de 1976 à 1981 au registre de tuberculose du Manitoba. Selon nos critères, 36 de ceux-ci ne constituent pas des réactivations, surtout vu l'absence d'une période de non-évolutivité d'au moins 6 mois; 5 autres cas ne peuvent pas être vérifiés. Parmi les 72 restants, le début est antérieur á 1960 chez plus de la moitié. On choisit au hasard dans le registre, comme témoins, 118 cas de tuberculose non-évolutive appariés quant à l'âge et au sexe. Il apparaît un lien significatif entre le statut d'Indien inscrit et le risque de réactivation, surtout dans les cas où le porcessus était disséminé d'emblée. La prévention de la réactivation de la tuberculose repose sur la reconnaissance des groupes à risque élevé, le diagnostic précoce et le traitement correct

861114. Mao, Yang, Howard Morrison, Robert Semenciw and Donald Wigle. "Mortality on Canadian Indian Reserves 1977-1982." *Canadian Journal of Public Health* 77, no. 4 (1986): 263-268.

Age specific and adjusted mortality rates were computed for Canadian Indian reserves for available provinces for 1977-1982 and compared to rates for Canada as a whole. Age-specific all-cause mortality rates were two to three times higher up to age 50. Standardized mortality ratios (SMRs) for ages 1-69 indicated elevated risks among both sexes for all major forms of accidents and violence (combined SMR male=3.2, female=3.7). The SMR was also greater than 3.0 among women for cirrhosis/alcoholism (4.4), diabetes (4.1) and pneumonia (3.5). Mortality rates for all cancer sites combined were lower than Canadian rates among both sexes (males SMR=0.53, females SMR=0.82). Only cervical cancer (SMR=3.9) was significantly elevated.

Les taux de mortalité enregistrés dans les réserves indiennes du Canada ont été calculés pour les provinces dont on connaissait les données sur les décès, et comparés aux taux par âge et aux taux ajustés selon l'âge, dans l'ensemble du pays. Les taux de mortalité par âge, toutes causes confondues, se sont révélés deux à trois fois supérieurs jusqu'à l'âge de 50 ans. Les indices de mortalité normalisés (IMN) pour les personnes de 1 à 69 ans ont indiqué des risques élevés chez les deux sexes, en ce qui concerne toutes les principales formes d'accident et de violence (IMN combinés: homes=3.2; femmes =3.7). Chez les femmes, les IMN dépassaient également 3.0 pour les décès par cirrhose ou alcoolisme (4.4), diabéte (4.1) et pneumonie (3.5). Les taux de mortalité combinés pour tous les sièges de cancer étaient plus faibles que les taux nationaux chez les deux sexes (IMN: homes=0.53; femmes=0.82). Le seul néoplasme ayant entraîné une mortalité signifcativement élevée avait pour siège le col de l'utérus (IMN=3.9)

861115. McIntyre, Lynn. "Native Canadian participation in a blood pressure survey." *Canadian Journal of Public Health* 77, no. 4 (1986): 278-280.

In a cross-sectional survey of hypertension at three isolated Native communities in the Sioux Lookout Zone of northwestern Ontario, 668 of

678 (98.5%) eligible residents attended the blood pressure clinic. This paper describes factors that led to community and individual involvement in the survey and discusses reasons for the high participation rate.

Une étude de la tension artérielle a été effectuée dans trois collectivités autochtones à Sioux Lookout Zone, dans le nord-ouest de l'Ontario, 668 des 678 personnes (98.5%) admises ont participé aux séances de dépistage. Cet article décrit les détails qui ont encouragé l'engagement communautaire et individuel et analyse les raisons précises de ce taux de participation élevé.

861116. McIntyre, Lynn, and Chandrakant P. Shah. "Prevalence of hypertension, obesity and smoking in three Indian communities in northwestern Ontario." *Canadian Medical Association Journal* 134, (1986): 345-349.

Hypertension is perceived to be an important problem among native people in Canada, but specific prevalence data have not been accumulated. A study was carried out to determine community levels of blood pressure and to document the prevalence of hypertension, obesity and cigarette smoking in nonurban Indians in three communities in northwestern Ontario. Of the 678 people present in the communities at the time of the survey 668 (98.5%) participated. Age- and sex-specific mean diastolic and systolic blood pressure readings are presented. The overall prevalence rate of hypertension was 13%; in 9.6% of those with hypertension the condition had previously been diagnosed. Blood pressure generally rose with increasing age, but diastolic pressure declined after age 50 in both sexes. The rate of obesity increased with increasing age; 70% of women aged 35 to 64 years and 50% of men aged 35 to 44 years were obese. Over half (56.4%) of the study population smoked, and most smokers were less than 35 years old.

Si l'importance de l'hypertension artérielle est reconnue chez les autochtoners du Canada, on manque de données précises sur sa fréquence. On a entrepris une étude de la population indienne de trois villages du nord-ouest de l'Ontario afin d'établir les moyennes de la pression artérielle systolique et diastolique selon l'âge et le sexer ainsi que la prévalence de l'hypertension artérielle, de l'obésité et de l'usage de la cigarette. Le taux de participation est de 98,5% (668 sujets sur 678). Dans l'ensemble de cette population il existe une hypertension chez 13% des sujets; seuls 9,6% des hypertendus étaient déjà connus. Les moyennes augmentent avec l'âge, à ceci près que la pression diastolique baisse après 50 ans dans les deux sexes. Le taux de l'obésité augmente aussi avec l'âge; il atteint 70% chez les femmes de 35 à 64 ans et 50% chez les hommes de 35 à 44 ans. Plus de la moitié (soit 56,4%) des sujets fument; la plupart des fumeurs n'ont pas 35 ans.

861117. Morrison, H.I., R.M. Semenciw, Y. Mao and D.T. Wigle. "Infant mortality on Canadian Indian reserves 1976-1983." *Canadian Journal of Public Health* 77, no. 4 (1986): 269-273.

Infant mortality on Indian reserves in five Canadian provinces was investigated for the period 1976 to 1983. Indian reserve neonatal mortality was over one third higher than that experienced by the comparable non-reserve population, while postneonatal mortality was almost four times higher. Significantly elevated postneonatal causes of death included infective and parasitic diseases (SMR=11.8), pneumonia (SMR=12.1), Sudden Infant Death Syndrome SMR=3.6 and fires SMR=8.2. A much higher proportion of births on Indian reserves were to "high risk" women (unmarried, age less than 20 or multipara status). Notwithstanding, the incidence of low birthweight on Indian reserves was comparable to the non-reserve population.

On a fait enquête sur le taux de mortalité infantile dans les réserves indiennes de cinq provinces canadiennes, de 1976 à 1983. La mortalité néonatale dans les réserves indiennes s'est avérée être plus de 3 fois supérieure à celle d'une population comparable vivant hors réserve; la mortalité post-néonatale y était presque quatre fois plus élevée. Les causes de décès particulièrement élevées comprenaient les maladies infectieuses et parasitaires (indice comparitif de mortalité (ou ICM)=11.8, la pneumonie (ICM =12.1), le syndrome de mort soudaine du nourrisson (ICM=3.6) et les incendies (ICM=8.2). Une proportion beaucoup plus élevée des naissances dans les réserves concernait des femmes "à risque élevé" (célibataires, âgées de moins de 20 ans ou multipares). Neanmoins, l'incidence d'insuffisance pondérale à la naissance dans les réserves indiennes était comparable á celle de la population hors réserve.

861118. Santosham, Mathuram, Robert H. Yolkem, Richard G. Wyatt, Robert Bertrando, Robert E. Black, William M. Spira, and R. Bradley Sack. "Epidemiology of rotavirus diarrhea in a prospectively monitored American Indian population." *Journal of Infectious Diseases* 152, no. 4 (1985): 778-783.

Rotaviral diarrhea is endemic in most areas of the world, yet community wide epidemics have not been reported in prospectively monitored populations. This prospective study of the etiology of diarrhea included biweekly visits to the homes of 10% of the population of the White Mountain Apache Indians and began in April 1981. During a three-week period beginning 21 October, 1981, 342 new cases of diarrhea were identified on different parts of the reservation. Rotaviral antigen, detected by an enzyme-linked immunosorbent assay, was identified in 169 (73%) of the 233 stool samples that were tested. Rotavirus was not detected in any of the stool samples taken six months before or after the epidemic. During the epidemic, respiratory symptoms were present in 44 (33%) of the 135 rotavirus-positive patients compared with 17 (17%) of the 98 rotavirus-negative patients ($P<.05$). This rapidly spreading epidemic involving all areas of the reservation, in the absence of a common source of exposure of ill persons, suggests the possibility of respiratory transmission.

861119. Shah, Chandrakant P., and Carol Spindall Farkas. "The health of Indians in Canadian cities: A challenge to the health care system." *Canadian Medical Association Journal* 133 (1985): 859-863.

It is well known that Canadian native people living on reserves have high morbidity and mortality rates, but less is known about the health of those who migrated to urban centres. Several studies have shown that these people have high rates of mental health problems, specific diseases, injuries, infant death and hospital admission. In addition, there is evidence that cultural differences create barriers to their use of health care facilities. The low socioeconomic status, cultural differences and discrimination that they find in cities are identified as the primary blocks to good health and adequate health care. More epidemiologic studies need to be done to identify health problems, needs and barriers to health care. Federal, provincial and civic governments of faculties of medicine should begin working with native organizations to improve the health of native people living in Canada's cities.

S'il est bien connu que les autochtones canadiens vivant en réserve présentent une morbidité et une mortalité élevées, on est moins bien renseigné sur l'état de santé de ceux qui se sont établis en milieu urbain. Plusieurs travaux démontrent chez eux de hauts taux de troubles de santé mentale, de certaines maladies, de traumatismes, de mortalité infantile et d'hospitalisation; on a trouvé que des différences culturelles créent des obstacles empêchant le recours aux services sanitaires. Il est reconnu que leur infériorité socio-économique, les différences culturelles et la discrimination sont les causes principales de cet état de choses. Il faudrait pousser plus loin l'étude épidémiologique des problèmes sanitaires, des besoins en matière de soins et des obstacles qui empêchent le recours à ceux-ci. Les gouvernements fédéral, provinciaux et municipaux, de concert avec les départements compétents des facultés de médecine, ont besoin de collaborer à cette fin avec les groupements d'autochtones.

861120. Schmitt, Nicholas. "J. Douglas Galbraith fights TB among Indians and Inuit." *Canadian Medical Association Journal* 134 (1986): 1184-1185.

861121. Sullivan, Norman C. "Enamel hypoplasia as an indicator of biological stress in two Wisconsin populations." *Wisconsin Archeological Society* 67, no. 2 (1986): 97-103.

Anterior teeth from the Oconto site (Old Copper-Archaic) and Karow site (Oneota) were observed for cases of enamel hypoplasia. This condition is a result of growth disruptions and is an indicator of stress levels in a population. The sample from the Oconto site has a higher rate of enamel hypoplasia. This is interpreted to indicate greater insecurity of resources within the Old Copper subsistence system than within the Oneota.

861122. Upham, Steadman. "Smallpox and climate in the American Southwest." *American Anthropologist* 88, no. 1 (1986): 115-127.

861123. Williams, J.A., and J. Signe Snortland-Coles. "Pre-contact tuberculosis in a Plains Woodland mortuary." *Plains Anthropologist* 31, no. 113 (1986): 249-252.

Although Late Woodland peoples on the Northern Plains probably did not live in concentrated, sedentary populations conducive to tuberculosis, the discovery of a probable case in the Jamestown Mounds indicates that the disease was present. The source of the disease cannot be demonstrated. Exotic goods from the mounds, however, demonstrate that the inhabitants participated in trade networks. This suggests that prehistoric trade may have involved more than the exchange of goods; it may also have transmitted the disease that became epidemic after later Euro-American contact.

861124. Young, T. Kue, L. Lynn McIntyre, Joseph Dooley, and Jude Rodriguez. "Epidemiologic features of diabetes mellitus among Indians in northwestern Ontario and northeastern Manitoba." *Canadian Medical Association Journal* 132 (1985) 793-797.

This descriptive epidemiologic study of diabetes mellitus among Indians in northwestern Ontario and northeastern Manitoba provided estimates of the prevalence of diagnosed cases: 28/1000 for those aged 65 years and over. Diabetes was more prevalent among women than men but was rare in children. More than half of the existing cases had been diagnosed within the last 5 years studied (1978-82). Comparisons with Canadians nationally and other North American Indian groups were made with caution owing to the different methods of case ascertainment. Duration of disease and preexisting hypertension were found to be statistically significant risk factors for the development of complications of diabetes in this population.

Enquête épidémiologique sur le diabète sucré chez les Amérindiens du nord-ouest de l'Ontario et du nord-est du Manitoba. Les prévalences estimatives des cas reconnus per 100 sujets sont de 28 pour l'ensemble, de 46 pour ceux qui sont âgés de 15 à 64 ans, et de 96 à partir de 65 ans. Le diabète est plus fréquent chez les femmes que chez les hommes; est rare chez les enfants. Plus de la moitié des cas ont été reconnus dans la dernière tranche de 5 ans recensés, soit 1978 à 1982. Vu les différences dans les méthodes de dépistage, il est difficile de comparer ces chiffres avec ceux qui ont été donnés pour l'ensemble des Canadiens et pour d'autres groupes d'Amérindiens. Il existe un rapport significatif dans la population étudiée entre la durée de la maladie et l'hypertension artérielle pré-existante, d'une part, et le risque de survenue des complications de diabète d'autre part.

861125. Young, T. Kue, and N.W. Choi. "Cancer risks among residents of Manitoba Indian reserves, 1970-79." *Canadian Medical Association Journal* 132 (1985): 1269-1272.

A descriptive epidemiologic study of malignant neoplasms among residents of Indian reserves in Manitoba Cancer Registry revealed an unusual pattern. There was a greater risk for kidney cancer in both sexes and for

gallbladder and invasive cervical cancer in women. The risk was reduced, however, for cancer of the lung in men and of the breast in women, cancers with a high incidence in the general Canadian population. Overall the risk for cancer was lower in both sexes. The results are compared with those of other studies on Indians, and possible exposure to risk factors in the population is discussed.

À partir du Registre du cancer du Manitoba on a fait un relevé épidémiologique des néoplasmes malins chez les habitants des réserves indiennes du Manitoba de 1970 à 1979. Il en ressort certaines particularités. En comparaisons de l'ensemble de la population manitobaine, ces résidants out un risque plus élevé de cancer du rein pour les deux sexes et de cancer de la vésicule billaire et de cancer envahissant du col utérin chez les femmes, mais un risque plus bas de cancer du poumon chez les hommes et du sein chez les femmes dont on connaît la grande fréquence dans l'ensemble de la population canadienne. Le taux global de cancer pour les deux sexes est plus bas que dans celle-ci. Ces données sont mises en regard de celles d'autres enquêtes réalisées chez des Indiens. On considère le rôle possible des facteurs de risque dans cette population.

Section 12

Psychological Functioning

861201. Annis, Robert C., and B. Corenblum "Effect of test language and experimenter race on Canadian Indian children's racial and self-identity." *Journal of Social Psychology* 126, no. 6 (1986): 761-773.

The influence of test language and experimenter race on Indian children's racial preferences and self-identity were examined. Construct accessibility theory predicts that cues such as the experimenter's race and the test language used would prime race and race-related constructs, making them more accessible for processing race-related information. Both the escape and light-color bias hypotheses predict (for different reasons) that minority-group children should identify with and show a preference for white children. To test these ideas, Canadian Indian children living on an isolated Indian reserve were asked by a white or Indian experimenter who spoke English or Ojibwa to answer questions about their racial preferences and identity. Subjects responded by pointing to a picture of a white or Indian boy or girl. Results indicated that subjects misidentified which picture looked most like themselves, findings consistent with the escape and light-color bias hypotheses. Although subjects' racial preferences showed a strong white bias, more own-race preferences occurred when subjects were tested in Ojibwa, a finding consistent with construct accessibility theory. The results were discussed in terms of sensitivity to racial self-identity and in relation to the presence of in-group and out-group cues.

861201b. Bruneau, Odette J. "Self-concept: A comparison of Native American and Anglo preschoolers." *Psychology in the Schools* 22 (1985): 378-386.

This study compared the scores of Native American and Anglo American preschoolers on the Primary Self-Concept Inventory, a self-report measure of self-concept. Fifty-eight preschoolers between the ages of 4-0 and 5-11 participated. Analysis of the variance revealed no overall significant

difference between self-concept scores; however, mean scores on the variable of Personal-Self were significantly higher for Native American preschoolers. Lack of overall difference might have been attributable to similar educational, regional, and socioeconomic factors.

861202. Chrisjohn, R.D., and M. Peters. "The right brained Indian: Fact or fiction?" *Canadian Journal of Native Education* 13, no. 1 (1986): 62-71.

The model of relatively greater right-hemisphere involvement in cognitive processing by Native Americans rests on two kinds of evidence. The first is based on neuroanatomical and neuropsychological evidence that seems to indicate structural and functional right/left brain differences between Native American Indians and Caucasians. The second sort of evidence is based on a particular interpretation of the performance patterns of Native American children on intelligence tests. We suggest that the neurological and neuropsychological evidence is nowhere near conclusive at this point, and that the performance patterns of Native American children do not necessarily reflect a "right brain dominance" of the Native American. As of now, the "right brained Indian" has to be considered a myth rather than a scientifically valid fact.

861203. Dana, Richard H. "Personality assessment and Native Americans." *Journal of Personality Assessment* 50, no. 3 (1986): 480-500.

Personality assessment services for Native Americans have been culturally inappropriate and historically underutilized as a consequence. A framework for personality assessment is presented including components of relevant cultural knowledge, assessment techniques, assessor characteristics, and relationship style. Emic and etic approaches are described as serving different assessment functions. Acculturation measures and awareness of acculturation effects on different instruments provide temporary palliatives. A biopsychosocial model for service-delivery with linkages to family, tribal, county, state, and federal resources would be desirable and potentially effective. Ameliorations in techniques and service-delivery cannot substitute for genuine professional commitment to recruitment and training of indigenous assessment service-providers.

861204. Evans, J.A., A.G.W. Hunter, D.R. Thompson, and S. Ramsay. "A study of institutionalized mentally retarded patients in Manitoba: Over representation by Canadian Indian children." *Journal of Mental Deficiency Research* 29, no. 2 (1985): 153-164.

861205. Gray, Ellen, and John Cosgrove. "Ethnocentric perception of child-rearing practices in protective services." *Child Abuse & Neglect* 9 (1985): 389-396.

The protective services system in the United States may be committing a form of institutional abuse of minority families if the professionals who work in that system are not sufficiently well versed in the unique childrea-

ring practices of each culture in the communities the system represents. It is easy for misunderstandings to occur from an ethnocentric perspective, and these misunderstandings are unlikely to be in the minority group's favor. Although there is wide agreement that this represents a problem, there is not enough information readily available to allow protective service professionals to adopt a cross-cultural perspective in conducting their work. To discover some of the possible misunderstandings by the dominant American culture of subculture childrearing practices, this study was conducted through in-person interviews with members of six minority groups, Mexican-, Japanese-, Vietnamese-, Filipino- and Samoan-Americans and Blackfeet Indians, in three communities in conjunction with an evaluation of child abuse prevention demonstration projects. The themes of delegating responsibility to children and issues of dominance and submission emerged as areas for awareness and sensitivity on the part of child protective services.

Aux Etats-Unis les services de protection de l'enfance pourraient bien persécuter les familles appartenant aux groupes ethniques minoritaires chaque fois que les membres de ces services de protection ignorent les aspects uniques culturels de la communauté dont ils s'occupent en ce qui concerne l'éducation des enfants. Un point de vue ethnocentrique favorise les malentendus et il est peu probable que ces malentendus favorisent le groupe minoritaire. Chacune convient aisément que cela représente un problème mais l'information à disposition des services de protection de l'enfance est insuffisante pour que les dits services mènent leur action dans une perspective réellement transculturelle. L'étude rapportée ici représente une tentative de découvrir ce qui dans les habitudes éducatives minoritaires constitue le fondement du malentendu en questionnant les membres des sous-cultures eux-mêmes. 6 groupes minoritaires dans 3 communautés différentes ont été soumis à un examen par interview de personne à personne, cela en parallèle avec une évaluation de projects censés démontrer la prévention de la maltraitance d'enfants. Ces projets s'adressent à des groupes Mexicains, Japonais, Vietnamiens, Philipins, Américains de Samoa et Américains "pieds noirs." Les auteurs pensent avoir projeter une certaine lumière sur les coutumes de puériculture et d'éducation des enfants dans ces sous-cultures et font des suggestions pour qu'une telle recherche continue.

861206. Halpin, Glennelle, Gerald Halpin, and Thomas Whiddon. "Factors related to adolescents' level of aspiration." *Psychological Reports* 56 (1985): 203-209.

Effects of success, failure, and a monetary payoff on the level of aspiration of American Indian and white adolescents were studied. Race, sex, grade, self-esteem, and locus of control were considered as potential mediating effect was more pronounced at the junior high level. Success led to a higher level of aspiration for adolescents with low self-esteem as did a monetary payoff. Implications of these results are discussed.

861207. Holm, Tom. "Culture, ceremonialism, and stress: American Indian veterans and the Vietnam war." *Armed Forces and Society* 12, no. 2 (1986): 237-251.

Postraumatic stress disorder is apparently widespread among veterans of the Vietnam War. Moreover, minority veterans seem to have higher levels of stress than their white counterparts. Although there are no extensive studies of American Indian Vietnam veterans, they also show signs of PTSD. Some Indian veterans, however, apparently are working through the problems associated with PTSD for two reasons. They have been helped by traditional tribal ceremonies, and they have been given some recognition for participating in the war by their communities. Culture and ceremonialism are probably important aspects of veteran readjustment and deserve further examination.

861208. Holm, Tom. "Integrational rapprochement among American Indians: A study of thirty-five Indian veterans of the Vietnam war." *Journal of Political and Military Sociology* 12, no. 1 (1984): 161-170.

There have been no studies of intergenerational politics among American Indians. From information gathered from Indian veterans of the Vietnam war, there appears to have been a rapprochement that developed between Vietnam generation Indian youths and tribal elders. Indian people, especially veterans, experienced rapid change and grew dissatisfied with the larger society. Seeking a more favorable social and political climate, they turned to traditional tribal elders for identity, sanction, and more satisfactory way of life. Their experiences tend to confirm Karl Mannheim's suggestions that some generations, unable to form their own "entelechies," attach themselves to earlier generations which have developed a satisfactory form.

861209. Kivlahan, Daniel R., R. Dale Walker, Dennis M. Donovan, and Harold D. Mischke. "Detoxification recidivism among urban American Indian alcoholics. *American Journal of Psychiatry* 142, no. 12 (1985): 1467-1470.

Fifty urban American Indians were interviewed during admission to a free-standing medical detoxification unit. From the year before the interview through 2 years of follow-up, this sample averaged 44.6 detoxification admissions and 64.1 days in other inpatient treatment and had no significant change in the number of annual detoxification admissions. At follow-up all but three subjects reported recent alcohol dependence symptoms or episodic alcohol abuse. These patients continued to experience serious alcohol-related problems despite repeated treatment in both medical detoxification and inpatient rehabilitation settings. These findings emphasize the need for more innovative and effective alternatives to the existing revolving door process.

861210. Marjoribanks, Kevin, and Deirdre F. Jordan. "Stereotyping among Aboriginal and Anglo-Australians." *Journal of Cross-Cultural Psychology* 17, no. 1 (1986): 17-28.

Procedures suggested by Triandis et al, (1982) were used to examine the auto- and heterostereotypes of Aboriginal- and Anglo-Australian adolescents. The sample included 90 Aboriginal- and 260 Anglo-Australian grade 9 and 11 students. Each student responded to schedules that included attributes arranged on bipolar scales. The attributes were selected only after extensive discussions with Aboriginal- and Anglo-Australian adults. The heterostereotype that the Anglo-Australians had of Aboriginal Australians was unfavorable, uniform, and characterized by an intensity that reflected extreme negative feelings. In contrast, the heterostereotype that the Aboriginal Australians expressed for Anglo-Australians was particularly favorable and defined by intense positive orientations on a number of attributes. The autostereotype of the Anglo-Australians was very favorable, whereas the Aboriginal Australians defined an autostereotype that was only moderately favorable.

861211. May, Philip A. "Alcohol and drug misuse prevention programs for American Indians: Needs and opportunities." *Journal of Studies on Alcohol* 47, no. 3 (1986): 187-195.

General statistics have indicated that the problem of alcohol and drug misuse among American Indians has been in need of attention for years. A specific and critical examination of mortality and morbidity statistics yields a number of valuable insights to the ways of addressing the problem. The current status in many communities dictates intervention at three levels. First, high mortality and morbidity rates must be reduced through creative and innovative intervention with the social and physical environment. Alcohol legalization and other issues are discussed as distinct possibilities. Second, educational programs are needed to elevate the knowledge of American Indian communities about alcohol and drug misuse. Education should be specifically oriented to improving ability to deal with early developmental problems that might lead to misuse. Third, American Indian rehabilitation programs need to be upgraded and improved by gaining more resources and by using them more effectively. Increased use of both traditional tribal strengths and modern treatment modalities is promising. Rehabilitation programs may be even more important in the future if mortality reduction programs such as those described are successful.

861212. McCullough, C. Sue, Jacqueline L. Walker, and Rhett Diessner. "The use of Wechsler scales in the assessment of Native Americans of the Columbia River basin." *Psychology in the Schools* 22 (1985): 23-28.

Native American secondary students from the Columbia Basin were found to have significant Verbal-Performance discrepancies on the WISC-R and WAIS. Mean Verbal scores were significantly below the normative mean, while Performance scores were at, or above, the normative mean. These findings substantiated research with other Native American groups. Also, the Verbal and Performance scales correlated so low as to preclude

the Full Scale from being an accurate representation of the "g" factor of intelligence. Further, the predictive validity of the WISC-R and the WAIS for reading and math achievement was found to be at variance with the standardization group.

861213. McShane, D. "Ojibwa adult-child interactions: A brief literature review." *Canadian Journal of Native Education* 13, no. 1 (1986): 72-87.

Reports of investigations of personality characteristics and adult-child interaction patterns among the Ojibwa have tended to reveal consistent results. The overall conclusions of many such studies are summarized. However, most have been carried out by non-Indians; many are seriously flawed methodologically and/or have been conducted in the absence of coherent theory or conceptualizations. New research directions must not only build upon the research results and contribute to theory, but also must attempt to shed light on possible solutions to important problems and to improve the Ojibwa quality of life. The existing literature and the present reality provoke us to formulate many such research questions.

861214. Moore, Clay L., and John A. Zarske. "Comparison of Native American Navajo Bender-Gestalt performance with Koppitz and SOMPA norms." *Psychology in the Schools* 21 (1984): 148-153.

The authors compare Koppitz error scored of a large group of referred Navajo children with the 1974 Koppitz and SOMPA total sample norms. Results suggest that the 1974 Koppitz and SOMPA white norms may have utility as an aide to psychological assessment of Native American Navajo children. Recommendations are made regarding effective methods of differential diagnosis and for further validation studies to confirm the relevance of Koppitz and SOMPA norms as they are used with Navajo children.

861215. Mueller, Horst H., Robert F. Mulcahy, Lorraine Wilgosh, Bronwyn Watters, and Gabriel J. Mancini. "An analysis of WISC-R item responses with Canadian Inuit children." *Alberta Journal of Educational Research* 32, no. 1 (1986): 12-36.

Item responses on WISC-R subtests (Object Assembly, Coding, Mazes excluded) from 273 Inuit children aged 7-0 to 8-11 years, 10-0 to 11-11 years, and 13-0 to 14-11 years in the Kitikmeot and Keewatin districts of Canada's Northwest Territories were examined with respect to item-total correlations and relative item difficulty. Overall, the WISC-R was found to be a reasonably internally consistent measure of the Wechsler intelligence constructs for these children. The majority of test items demonstrated significant correlations with the full test score, and also showed adequate and appropriate discrimination between the Wechsler verbal and performance constructs. While there was little evidence to suggest a need for major item revisions of reordering, the finding that fully one-third of the test items fell within the extreme deciles of relative difficulty for these children and, therefore, failed to add significantly to test variance is of some con-

cern. The Verbal Scale tended to contain more items that were too difficult, whereas the Performance Scale tended to contain more items that were too easy. The implications of these findings are discussed with respect to the WISC-R's use as a global intelligence measure with Inuit children.

861216. Naglieri, Jack A. "Predictive validity of the PPVT-R for Navajo children." *Psychological Reports* 5, no. 55 (1984): 297-298.

The predictive validity of the Peabody Picture Vocabulary Test-Revised was examined for a sample of 33 Navajo children in grades 1-6. Test scores correlated .65 and significantly with scores obtained 10 1/2 months later on the Peabody Individual Assessment Test Total score. Implications for interpretation are discussed.

861217. Pine, Charles J. "Anxiety and eating behavior in obese and nonobese American Indians and White Americans." *Journal of Personality and Social Psychology* 49, no. 3 (1985): 774-780.

According to emotional arousal theory (EAT), when emotionally aroused, obese people overeat and nonobese people do not. Lower socioeconomic-status urban obese and nonobese American Indians and White Americans were compared on a test of EAT. Subjects were administered the trait anxiety form of the State-Trait Anxiety Inventory Scale (S-TAIS) and then assigned to a high-anxiety (HA) or low-anxiety (LA) condition. They were then administered the state form of the S-TAIS and given a task to determine whether EAT is predictive of eating behaviors for both ethnic groups. Assessment results indicated that women were more trait and state anxious than were men; HA women, all HA subjects, HA American Indians, and nonobese American Indians were more state anxious than were corresponding groups. Behavioral indicator results generally supported EAT: All obese and high-anxiety-condition obese subjects consumed more food than did nonobese and low-anxiety-condition obese subjects, respectively. The overall consumption of food was greater with American Indians than with White Americans. This indicates that EAT does not fully explain American Indian eating behavior. An alternative stress-reaction theory is proposed to more fully account for American Indian eating behavior. Obese and nonobese American Indians overeat in response to stress. When stress occurs more frequently, intensely, and for longer duration, the potential for becoming obese increases (given food availability).

861218. Pine, Charles J., Amado M. Padilla, and Margarita Maldonado. "Ethnicity and life event cognitive appraisals and experiences." *Journal of Clinical Psychology* 41, no. 4 (1985): 460-465.

This study compared the cognitive appraisals and incident ratings of urban American Indians (N=50), Anglo-Americans (N=50), and Hispanics (N=47) on a revised version of the Social Readjustment Rating Scale (SRRS). Results indicated no overall significant differences among the three ethnic groups. However, on comparison of individual life events items, the

groups differed significantly on the cognitive appraisal of 8 items and on the incidence of 10 items. Of these items, only 2 overlapped between cognitive appraisals and actual incidence. Results are discussed in terms of potential use of the revised SRRS with these ethnic groups in future research on the relationship between life events and physical and psychological disorders.

861219. Robbins, Susan P. "Anglo concepts and Indian reality: A study of juvenile delinquency." *Social Casework: The Journal of Contemporary Social Work* 65, no. 4 (1984): 235-241.

In a study of Seminole youth on Florida reservations, delinquency was found to be related, in varying degrees, to attachment to teachers, school, and police. The work suggests that the young people acquired functional behaviors from both Indian and Anglo cultures.

861220. Sandbacka, Carola. "Some problems of prescriptivism in Navaho ethics." *Inquiry* 27, no. 213 (1984): 255-267.

This essay deals with some philosophical problems concerning the understanding of ethical conceptions in an alien culture. Its aim is to show that in investigating such conceptions we cannot proceed on purely empirical grounds; our own ethical concepts will, in a conceptual sense, determine what it is conceivable that we find.

861221. Seltzer, A., and A. Langford. "Forensic psychiatric assessments in the Northwest Territories." *Canadian Journal of Psychiatry* 29, no. 8 (1984): 665-675.

The paper is an analysis of the psychosocial and forensic factors leading to legal referrals to a northern mental health service. It was found, not surprisingly, that most criminal acts were associated with alcoholism, personality disorders, and low socioeconomic status. Young native males figured prominently in both violent and property crimes. Rape offenses and major psychopathology appeared to be more common among Inuit referrals.

The influence of rapid culture change and psychosocial and biologic predisposition to the deleterious effects of alcohol were considered relevant criminogenic factors. It was also felt that the high Inuit referral rate might have been related to their willingness to accept consultation and discuss symptoms of mental illness.

861222. Spaulding, John M. "Recent suicide rates among ten Ojibwa Indian bands in northwestern Ontario." *Omega: The Journal of Death and Dying* 16, no. 4 (1985-86): 347-354.

This study was designed to investigate the rate of completed suicides for ten Ojibwa Indian bands in northwestern Ontario for the years 1975 to 1982. Records from Medical Services, Health and Welfare Canada, were reviewed for suicide data and individual interviews were conducted with nine native health workers to corroborate these data. Results indicated an

overall rate of 61.7 suicides per 100,000 population. Suicide victims tended to be young males who used firearms as a method. Alcohol or drug use was directly involved in over half of the suicides.

861223. Stellern, John, Jim Collins, Bob Gutierrez, and Elaine Patterson. "Hemispheric dominance of Native American Indian students." *Journal of American Indian Education* 25, no. 1 (1986): 8-17.

Native American Indians are presumed to be right-hemisphere dominant, and therefore need special teaching techniques. This study examined the language and spatial lateralization of American Indian students by means of the cognitive-manual dual task model as well as psychoeducational assessment techniques. The results indicated that the Indian students were lateralized to the left hemisphere for language, and some of those students were also lateralized to the left hemisphere for spatial function. Also, as scores went up on tests of right hemisphere dominance, behavior problems, and spatial function, scores went down on tests of reading, spelling, left hemisphere dominance, and being a good student. Two major conclusions are that the Indian students of this study were not right hemisphere dominant, and that right hemisphere dominance appears to be associated with a risk of learning and behavior problems.

861224. Twomey, Alan T., and Philip De Lacey. "Correlates of a culture-of-poverty measure. A study of Australian Aboriginal and White populations." *Journal of Cross-Cultural Psychology* 17, no. 1 (1986): 67-82.

The notion of Lewis's culture of poverty (COP) was applied to analysis of some behavioral characteristics of Australian rural White and Aboriginal children. Aboriginal children scored higher than nearby White children on a COP Scale, were more often absent from school, and scored lower on teacher-estimated school-ability ratings and on language and classification tests. The negative relationship between COP level and language performance also applied to the White children in a somewhat similar environment. The COP hypothesis was shown to be a useful device for extending understanding of certain school-related behaviors of some low-socioeconomic minority culture children.

861225. Wilgosh, L., R. Mulcahy, and B. Watters. "Assessing intellectual performance of culturally different, Inuit children with the WISC-R." *Canadian Journal of Behavioral Science* 18, no. 3 (1986): 270-277.

This paper examines problems in the assessment of intelligence using standardized intelligence tests with culturally different children, for a sample of Canadian Inuit (Eskimo) children whose WISC-R scores, using the original WISC-R norms, would fall below a scaled score of 70.

861226. Winslow, Richard S., Verner Stillner, David J. Coons, and Mason W. Robinson. "Prevention of acute dystonic reactions in patients beginning high-potency neuroleptics." *American Journal of Psychiatry* 143, no. 6 (1986): 706-710.

The authors performed a prospective double-blind study of 39 inpatients beginning high-potency neuroleptics. Patients were randomly assigned to a 7-day course of benztropine or placebo, eight (47%) suffered an acute dystonic reaction; of 22 patients receiving benztropine, none suffered this reaction – a highly significant difference. The authors also found minimal anticholinergic toxicity attributable to the addition of benztropine to the neuroleptic regimen. These results suggest that an initial 7-day prophylaxis with benztropine is a high-benefit, low-risk adjunctive treatment to neuroleptic therapy.

Section 13

Methodology and Review Papers

861301. Bartelt, H. Guillermo. "American Indian Studies in West Germany." *Wicazo Sa Review* 2, no. 2 (1986): 45-50. *ANS*

861302. Bartelt, H. Guillermo. "Some comments on Indian Studies in the two-year college." *Wicazo Sa Review* 2, no. 2 (1986): 25-28.

The author notes some of the shortcomings of non-Native, two-year colleges in the southwestern USA. He points out the bilingualism of many Native students as a valuable resource both for the students and the colleges, but outlines the refusal of one college to recognize or adequately utilize this asset. *ANS*

861303. Brumble, III, H. David. "Albert Hensley's two autobiographies and the history of American Indian autobiography." *American Quarterly* 37, no. 5 (1985): 702-718.

861304. Carroll, Michael P. "The trickster-father feigns death and commits incest: Some methodological contributions to the study of myth." *Behavior Science Research* 19, no. 1-4 (1984/85): 24-57.

When studying myth, psychoanalytic investigators have generally started with a single text of the myth that is being analyzed and developed an interpretation of that single text. Such an approach, while useful, ignores the fact that a given myth usually "exists" in the form of several different versions. Structuralists, while professing a concern with the multiple versions of individual myths, rarely incorporate that concern into their work. This article demonstrates that interpretations of the same myth can be evaluated by paying attention to how the versions of that myth differ from

society to society. The particular myth considered is a North American Indian myth, in which a Trickster-Father feigns death and then reappears as someone else in order to have intercourse with his own daughter. Three interpretations (two psychoanalytic, one structuralist) of this myth are offered. The first suggests that the myth reflects a projection, onto the father himself, of a daughter's incestuous desires for her father. The second suggests that the myth is really concerned with making some statement about exogamy. Hypotheses derived from each interpretation are operationalized and tested, using information from the Ethnographic Atlas (Murdock 1967). The data suggest that only the second interpretation cannot be rejected. The final section of the article discusses some of the more general questions about mythic thought that might be investigated by using the methodological procedure described here.

861305. Chock, Phyllis Pease. "Irony and ethnography: On cultural analysis of one's own culture." *Anthropological Quarterly* 59, no. 2 (1986): 87-96.

Ethnography in one's own society introduces distinctive complexities into debates over ethnographic practice. This paper examines methodological implications of indigenous uses of irony and story-telling for a cultural analysis of American ethnic discourses by an American analyst. Sociological redactions of natives' views are data for cultural analysis in this perspective.

861306. Clemmer, Janice White. "Native American studies: A Utah perspective." *Wicazo Sa Review* 2, no. 2 (1986): 17-23.

Of the 5 four-year universities in Utah, only the private Brigham Young University has a formal, minor, program in Native Studies. Funding continues to be a problem, both within the university system and for individual students. The program has some 80 students, 1/3 of whom are Native. BYU as a whole has only 200 Native students. *ANS*

861307. Dahl, Jens. "Review of Berger's report on ANCSA." *IWGIA Newsletter* no. 47 (1986): 1-3.

861308. Deloria, Jr., Vine "Indian studies – The orphan of Academia" *Wicago Sa Review* 2, no. 2 (1986): 1-7.

The author reviews of history of Indian Studies and Ethnic Studies in the USA, and outlines some of the significant problems faced in the field. He advocates a series of academic changes designed to improve the scholarship of programs, faculties and students. *ANS*

861309. Gadacz, Rene R., and Michael I. Asch. "Thesis and dissertation titles and abstracts on the anthropology of Canadian Indians, Inuit and Metis from Canadian universities. Report 1, 1970-1982." *National Museum of Man Mercury Series: Canadian Ethnology Service* no. 95 (1986): 1-128.

861310. Gamble, Donald J. "Crushing of cultures: Western applied science in northern societies." *Arctic* 39, no. 1 (1986): 20-23.

Western scientific traditions and technology are both vital underpinnings for the dominant culture in the Americas. Although only rarely acknowledged as such, both science and technology are value laden. Both define and are defined by a habitual way of thinking that is rational and hence "true." While this tradition of thinking provides a kind of intellectual rigor and strength, it can also be tyrannical. The unbending thought habits that provide the strength and rigor in the scientific tradition also give rise to intolerance that often crushes other world views. This paper highlights issues that exemplify the problems inherent in applying Western scientific traditions in traditional northern societies. Citing personal experience with the creation of a new town for Indian peoples in the North, and drawing from Western philosophy and psychology, the author raises questions about cherished values and beliefs that are often unconsciously a part of the Western scientific tradition.

La technologie et les traditions scientifiques occidentales forment une importante charpente de soutien pour le culture dominante dans les Amériques. La science et la technologie débordent de valeurs, bien que l'on ne reconnaît que rarement ce fait. Elles définissent et sont définies par une facon habituelle d'élaboration de la pensée qui est rationnelle et donc "juste." Bien que cette tradition de la pensée assure une certaine rigueur et puissance intellectuelle, elle peut aussi entrainer un genre de tyrannie. Les méthodes de pensée tenaces qui présentent force et rigueur à la tradition scientifique encouragent aussi une intolérance qui écrase souvent d'autres perspectives mondiales. Le présent article souligne des situations qui démontrent des problèmes propres à l'application de traditions scientifiques occidentales aux sociétés nordiques traditionnelles. Tirant de son expérience personnelle avec la création d'un nouveau village indien dans le nord, ainsi que de la philosophie et de la philosophie et de la psychologie occidentales, l'auteur soulève des questions à l'égard de valeurs et croyances révérées qui font souvent inconsciemment partie de la tradition scientifique occidentale.

861311. Lockhart, Alexander and Don McCaskill. "Toward an integrated, community based, partnership model of Native development and training: A case study in process." *Canadian Journal of Native Studies* 6, no. 1 (1986): 159-172.

The critical problems encountered, successes achieved and current efforts to overcome the inhibitors to the institutionalizing of a more effective basis for providing academic research and training support to Native developmental needs are reviewed. In an effort to combat the socio-culturally cooptive ideology of the established academic tradition, the authors argue for pre-developmental assessment and a community-based partnership model.

On examine les problemès graves qui se sont posés, les succès remportes et les efforts actuels pour sumonter les obstacles à institutionnaliser des

conditions plus efficaces pour l'adaptation des recherches universitaires et de l'appui d'apprentissage aux besoins de développement des autochtones. Dans l'effort de combatte l'idéologie socio-culturellement peu adéquate de la tradition universitaire, les auteurs veulent une évaluation de la situation avant le développement et un modèle de développement basé sur l'association avec la communauté.

861312. Morris, C. Patrick. "Native American Studies: A personal overview." *Wicazo Sa Review* 2, no. 2 (1986): 9-16.

This is a review of the status and development of Native Studies in the USA and Canada. The author calls for professional standards which articulate the dual responsibilities of serving both Native and academic communities. *ANS*

861313. Ottoson, Howard W. "The Great Plains transition area revisted: A review essay." *Great Plains Quarterly* 6, no. 4 (1986): 276-282.

861314. Poitras, Evelyn. "The philosophy of Native women: A regional commentary." *Saskatchewan Indian Federated College Journal* 2, no. 2 (1986): 11-12.

In her search for the philosophy of contemporary Native women, the author interviewed ten Indian and Native women in Regina, Saskatchewan, during the fall of 1986. The interviews are presented as they define and illustrate basic themes important to Native women. The paper was written for a class, INST 230, "Traditional Foundations of Indian Societies in Canada." Interviewers are identified by their first name only. This article is being considered for publication by *New Breed* and the *Aboriginal Women's Council of Saskatchewan Newsletter*.

861315. Price, John A. "Readings in Canadian Native Studies." *Wicazo Sa Review* 2, no. 2 (1986): 35-43.

The author reviews publications in the field of Native Studies published in Canada. The paper includes lists of journals and of writers in Native Studies, and concludes with a major selected bibliography of current work by sub-field. *ANS*

861316. Stein Wayne J. "Indian/Tribal Studies Programs in the tribally controlled community colleges." *Wicazo Sa Review* 2, no. 2 (1986): 29-33.

Indian-controlled Tribal colleges offer considerable hope for Native and Native Studies education programs. They provide a basis for formal Native Studies programs, and offer both 2 and 4 year academic programs and major vocational/occupational courses for job entry. They provide a focus for community discussion for change, and are a major repository of tribal knowledge. Native Studies is the bedrock upon which the tribal colleges are built. *ANS*

Appendices

Journals Searched

Academy of Political Science Proceedings
Academy of Political Science
2852 Broadway
New York, NY 10025 U.S.A

Acadiensis
Journal of the History of the Atlantic Region
University of New Brunswick
Department of History
Fredericton, New Brunswick
E3B 5A3 Canada

Agricultural History
University of California Press
Journals Division
2120 Berkeley Way
Berkeley, CA 94720 U.S.A

Alberta History
Historical Society of Alberta
95 Holmwood Avenue NW
Calgary, Alberta T2K 2G7 Canada

Alberta Journal of Educational Research
University of Alberta
Faculty of Education
Publications Services
4-116 Education North
Edmonton, Alberta T6G 2G5 Canada

The Albertan Geographer
The Publication of the Student Geographers' Association
Department of Geography
The University of Alberta
Edmonton, Alberta T6G 2H4 Canada

América Indígena
Instituto Indigenista Interamericano
Insurgentes Sur 1690
Col. Florida, Mexico 20
D.F. Mexico 01030, D.F.

American Anthropologist
American Anthropological Association
1703 New Hampshire Avenue NW
Washington, DC 20009 U.S.A

American Antiquity
Society for American Archaeology
Suite 716
1511 K Street Northwest
Washington, DC 20005 U.S.A

American Education
Office of Education
Washington, DC 20202 U.S.A

American Education Research Journal
American Educational Research Association
1230 17th Street Northwest
Washington, DC 20036 U.S.A

American Ethnologist
American Ethnological Society
1703 New Hampshire Avenue NW
Washington, DC 20009 U.S.A

American Historical Review
American Historical Association
400 A Street SE
Washington, DC 20003 U.S.A

American Indian Art Magazine
American Indian Art Inc.
7314 East Osborn Drive
Scottsdale, AZ 85251 U.S.A

American Indian Basketry & Other Native Arts
American Indian Basketry
P.O. Box 66124
Portland, OR 97266 U.S.A

American Indian Culture & Research Journal
American Indian Studies Center
405 Hilgard Avenue
3220 Campbell Hall
University of California
Los Angeles, CA 90024 U.S.A

American Indian Law Review
College of Law
University of Oklahoma
30 Timberdell Road
Norman, OK 13019 U.S.A.

American Indian Quarterly
University of California
Native American Studies
3415 Dwinelle Hall
Berkeley, CA 94720 U.S.A

American Journal of Art Therapy
Vermont College of Norwich University
Montpelier, VT 05602 U.S.A.

American Journal of Drug & Alcohol Abuse
Marcel Dekker Journals
270 Madison Avenue
New York, NY 10016 U.S.A

American Journal of International Law
American Society of International Law
2223 Massachusetts Avenue N.W.
Washington, D.C. 2008-2864

American Journal of Physical Anthropology
American Association of Physical Anthropologists
Alan R. Liss, Inc.
41 East 11th Street
New York, NY 10003 U.S.A

American Journal of Political Science
Midwest Political Science Association
University of Texas Press
Box 7819
Austin, TX 78712 U.S.A

American Journal of Sociology
University of Chicago Press
5801 South Ellis Avenue
Chicago, IL 60637 U.S.A

American Political Science Review
American Political Science Association
1527 New Hampshire Avenue NW
Washington, DC 20036 U.S.A

American Review of Canadian Studies
Association for Canadian Studies in the United States
1776 Massachusetts Avenue NW
2nd Floor
Washington, DC 20036 U.S.A

American Sociological Review
American Sociological Association
1722 North Street NW
Washington, DC 20036 U.S.A

American Quarterly
309 College Hall
University of Pennsylvania
Philadelphia, PA 19104 U.S.A

Americas
Organization of American States
17th and Constitution Avenue NW
Washington, DC 20006 U.S.A

The Annals
The American Academy of Political and Social Science
Sage Publications Inc.
275 South Beverly Drive
Beverly Hills, CA 90212 U.S.A

Anthropologica
Laurentian University
Department of Sociology and Anthropology
Sudbury, Ontario P3E 2C6 Canada

Anthropological Linguistics
Department of Anthropology
Rawles Hall 108
Bloomington, IN 47405 U.S.A

Anthropological Quarterly
Catholic University of American Press
620 Michigan Avenue NE
Washington, DC 20064 U.S.A

Archivaria
Association of Canadian Archivists
c/o School of Librarianship
University of British Columbia
1956 Main Mall
Vancouver, BC V6T 1W5 Canada

Arctic
Arctic Institute of North America
University of Calgary
University Library Tower
2500 University Drive NW
Calgary, Alberta T2N 1N4 Canada

Arctic and Alpine Research
University of Colorado
Campus Box 450
Institute of Arctic and Alpine Research
Boulder, CO 80309 U.S.A

Arctic Anthropology
University of Wisconsin Press
Journal Division
114 North Murray Street
Madison, WI 53715 U.S.A

Arithmetic Teacher
National Council of Teachers
of Mathematics
1906 Association Drive
Reston, VA 22091 U.S.A

Arizona Quarterly
University of Arizona
Main Library
Tucson, AZ 85721 U.S.A.

Armed Forces and Society
Seven Locks Press Inc. Box 27
Cabin John, MD 20818 U.S.A.

Art Education
National Art Education Association
1916 Association Drive
Reston, VA 22091 U.S.A

A T A Magazine
(Alberta Teachers' Association)
Alberta Teachers' Association
11010-142 Street
Edmonton, Alberta T5N 2R1 Canada

The Beaver
Hudson's Bay House
77 Main Street
Winnipeg, Manitoba R3C 2R1 Canada

Behavior and Science Research
Human Relations Area Files Inc.
Box 2054 Yale Station
New Haven, CT 06520 U.S.A.

British Columbia Historical News
British Columbia Historical Federation
Box 35326 Station E
Vancouver, BC V6M 4G5 Canada

B.C. Studies
University of British Columbia
2029 West Mall
Vancouver, BC V6T 1W5 Canada

Biological Psychiatry
(Society of Biological Psychiatry)
Plenum Press
233 Spring Street
New York, NY 10013 U.S.A

Bulletin of the Institute of Historical Research
Professor F.M.L. Thompson
Director of the Institute of
Historical Research
Senate House
London, WC1 E7 HU England

Canadian and International Education
Faculty of Education
University of Calgary
Calgary, Alberta T2N 1N4 Canada

Canadian Bar Review
Canadian Bar Foundation
Suite 1700
130 Albert Street
Ottawa, Ontario K1A 0L6 Canada

Canadian Drama
University of Guelph
Department of English
Guelph, Ontario N1G 2W1 Canada

Canadian Ethnic Studies Association
Canadian Ethnic Studies Association
Department of History
c/o Dr. A.B. Anderson
Dept. of Sociology
University of Saskatchewan
Saskatoon, Saskatchewan
S7N 0W0 Canada

The Canadian Geographer
Canadian Association of Geographers
McGill University
Burnside Hall
805 Sherbrooke Street West
Montreal, Quebec H3A 2K6 Canada

Canadian Heritage
Heritage Canada Foundation
70 Bond Street
Ground Floor
Toronto, Ontario M5B 2J3 Canada

Canadian Historical Association
Canadian Historical Association
395 Wellington Street
Ottawa, Ontario K1A 0N3 Canada

Canadian Historical Review
University of Toronto Press
Toronto, Ontario M5S 1A6 Canada

Canadian Journal of Anthropology
University of Alberta
Department of Anthropology
Edmonton, Alberta T6G 2H4 Canada

Canadian Journal of Behavioural Science
Canadian Psychological Association
558 King Edward Avenue
Ottawa, Ontario K1N 7N6 Canada

Canadian Journal of Criminology
Canadian Criminal Justice Association
55 Parkdale
Ottawa, Ontario K1Y 1E5 Canada

Canadian Journal of Education
Canadian Society for the Study of Education
14 Henderson Avenue
Ottawa, Ontario K1N 7P1 Canada

Canadian Journal of Family Law
Carswell Legal Publications
2330 Midland Avenue
Agincourt, Ontario M1S 1F7 Canada

Canadian Journal of History
University of Saskatchewan
Saskatoon, Saskatchewan S7N 0W0 Canada

Canadian Journal of Linguistics
Association Canadienne de Linguistique
Canadian Linguistic Association
c/o Departement de Linguistique
Universite de Quebec a Montreal
C.P 8888, Succ. A
Montreal, Quebec H3C 3P8 Canada

Canadian Journal of Higher Education
Canadian Association for the Study of Higher Education
Bureau de Recherche Institutionelle
Université de Montréal
CP 6128 Succ A
Montréal, Québec H3C 3J7 Canada

Canadian Journal of Native Studies
1229 Lorne Avenue
Brandon, Manitoba R7A 0V3 Canada

Canadian Journal of Native Education
University of Alberta
Publication Services
4-116 Education North
Edmonton, Alberta T6G 2G5 Canada

Canadian Journal of Philosophy
Canadian Association for Publishing in Philosophy
University of Alberta
Edmonton, Alberta T6G 2H4 Canada

Canadian Journal of Political Science
Wilfrid Laurier University Press
75 University Avenue West
Waterloo, Ontario N2L 3C5 Canada

Canadian Journal of Political and Social Theory
Concordia University
Department of Political Science
7141 Sherbrooke Street West
Montreal, Quebec H4B 1M8 Canada

Canadian Journal of Psychiatry
Canadian Psychiatric Association
294 Albert Street Suite 204
Ottawa, Ontario K1P 6E6 Canada

Canadian Journal of Public Health
Canadian Public Health Association
1565 Carling Avenue Suite 400
Ottawa, Ontario K1Z 8R1 Canada

Canadian Public Policy
Bussiness Office, CCP
Room 039
McKinnon Building
University of Guelph
Guelph, Ontario N1G 2WL Canada

Canadian Journal of Sociology
Department of Sociology
The University of Alberta
Edmonton, Alberta T6G 2E7 Canada

Canadian Literature
University of British Columbia
436-2206 East Mall
Vancouver, BC V6T 1W5 Canada

Canadian Medical Association Journal
Canadian Medical Association
1867 Alta Vista Drive Box 1850
Ottawa, Ontario K1G 068 Canada

Canadian Modern Language Review
Ontario Modern Language Teachers' Association
4 Oakmount Road
Welland, Ontario L3C 4X8 Canada

Canadian Native Law Reporter
University of Saskatchewan
Native Law Centre
141 Diefenbaker Centre
Saskatoon, Saskatchewan
S7N 0W0 Canada

Canadian Poetry
Department of English
University of Western Ontario
London, Ontario N6A 3K7 Canada

Canadian Public Administration
Institute of Public Administration
of Canada
897 Bay Street
Toronto, Ontario M5S 1Z7 Canada

Canadian Review of American Studies
Canadian Association for
American Studies
University of Manitoba
Winnipeg, Manitoba R3T 2N2 Canada

Canadian Review of Comparative Literature
Academic Printing & Publishing Co.
Box 4834
Edmonton, Alberta T6E 5G7 Canada

Canadian Review of Sociology and Anthropology
Canadian Sociology and Anthropology
Association
Concordia University
1455 de Maisonneuve West
Montreal, Quebec H3G 1M8 Canada

Canadian Review of Studies in Nationalism
Canadian Review of Studies in
Nationalism Inc.
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Charlottetown, PEI C1A 4P3 Canada

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